Contemplations.
VPON THE PRINCIPALL
Passages Of The Holy Storie.

The first Volume,
In Fovre Bookes.
By I. H. D. D.

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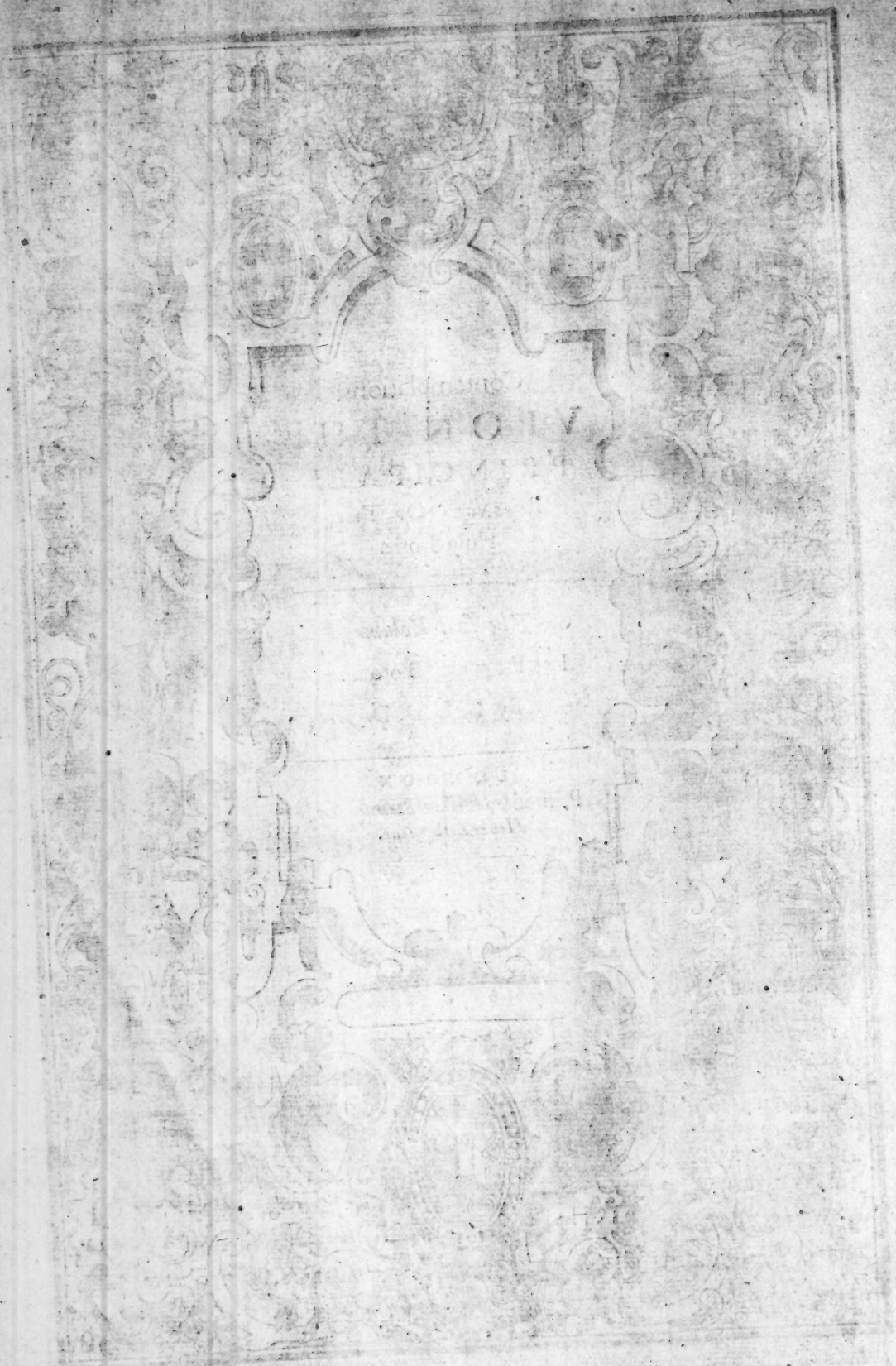

TO THE HIGH AND MIGHTIE PRINCE, *HENRY*, PRINCE OF WALES,

His HIGHNESSES vnworthy Seruant dedicates all his labours, and wiſhes all happineſſe.

MOST GRACIOVS PRINCE:

THis worke of mine, which (if my hopes and deſires faile me not) time may hereafter make great, I haue preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeuerals vnto ſubordinate hands. It is no maruell if Bookes haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others vnder you. I dare ſay, theſe Meditations, how rude ſoeuer they may fall from my Pen, in regard of their ſubiect are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the King of Heauen, hath euer ruled the World, how his Subſtitutes, earthly Kings, haue ruled it vnder him, and with what ſucceſſe either of glo-

rie or ruine. Both your Peace and Warre shall finde here holy and great examples. And if Historie and observation be the best Counsellors of your youth; what storie can be so wise and faithfull as that which GOD *hath written for Men, wherein you see both what hath beene done, and what should bee? What observation so worthy as that which is both raised from* GOD, *and directed to him? If the proprietie which your Highnesse iustly hath in the Worke, and Author, may draw your Princely eyes and heart the rather to these holy speculations, your Seruant shall be happyer in this fauour, than in all your outward bountie; as one to whom your spirituall progresse deserues to be dearer then his owne life; and whose daily suit is, that* GOD *would guide your steps aright in this slippery Age, and continue to reioyce all good hearts in the view of your gracious proceedings.*

Your Highnesses hum-

bly deuoted Seruant,

IOS. HALL.

Contemplations.

THE FIRST BOOKE.

The Creation of the World.

Man.

Paradiſe.

Cain *and* Abel.

The Deluge.

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THE FIRST BOOKE.

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Paradise.

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The Deluge.

TO

THE RIGHT HONORABLE,

Thomas,

EARLE OF EXCETER,

ONE OF HIS MAIESTIES

most HONORABLE Priuie COVNCEL;

All GRACE and HAP-

PINESSE.

Right Honorable:

KNew I could not beſtow my thoughts better than vpon GODS *owne Hiſtorie, ſo full of edification and delight: which I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome Meditations, which perhaps he would haue miſſed. Euery helpe in this kinde deſerues to be precious.*

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I present the first part to your Honor, wherein you shall see the World both made, and smoothered againe: Man in the glorie of his Creation, and the shame of his fall: Paradise at once made and lost. The first Man killing his seede, the second his brother. If in these I shall giue light to the thoughts of any Reader, let him with me giue the praise to him from whom that light shone forth to me. To whose grace and protection I humbly commend your Lordship:

as

Your Honors vnfaynedly deuoted

in all obseruance and dutie,

Ios. Hall.

Contemplations.

THE FIRST BOOKE.

The Creation.

WHAT can I ſee, O God, in thy Creation, but miracles of wonders? Thou madeſt ſomething of nothing, and of that ſomthing all things. Thou which waſt without a beginning, gaueſt a beginning to Time, and to the World in time. It is the praiſe of vs men if when we haue Matter, we can giue faſhion: thou gaueſt a being to the Matter, without forme; thou gaueſt a forme to that Matter, and a glorie to that Forme. If wee can but finiſh a ſlight and vnperfect Matter, according to a former patterne, it is the height of our skill: but to begin that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no poſſibilitie of that which it ſhould be, is proper only to ſuch power as thine; the infinite power of an infinite Creator: with vs, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can we now diſtruſt thee, that haſt proued thy ſelfe thus Omnipotent? Behold: to haue made the leaſt Clod of nothing, is more aboue wonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the Forme thy wiſdome: what beautie is here? what order? what order in working? what beautie in the worke?

THOV mighteſt haue made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou

thou diddeſt thus Create. How ſhould we deliberate in our actions, which are ſo ſubiect to imperfection? ſince it pleaſed thine infinite perfection (not out of neede) to take leaſure. Neither did thy wiſedome herein proceede in time only, but in degrees: At firſt thou madeſt nothing abſolute; firſt thou madeſt things which ſhould haue being without Life; then thoſe which ſhould haue life and being; laſtly, thoſe which haue Being, Life, Reaſon: So we our ſelues in the ordinarie courſe of generation, firſt liue the life of Vegetation, then of Senſe, of Reaſon afterwards. That Inſtant wherein the Heauen and the Earth were created in their rude Matter, there was neither Day nor Light, but preſently thou madeſt both Light and Day. Whiles we haue this example of thine, how vainely doe we hope to be perfect at once? It is well for vs, if through many degrees we can riſe to our conſummation.

But (alas) what was the very Heauen it ſelfe without Light? how confuſed? how formeleſſe? like to a goodly Body without a Soule, like a Soule without thee. Thou art Light, and in thee is no darkneſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpſe of this created light, gaue ſo liuely a glorie to all thy workemanſhip! This, euen the brute Creatures can behold; That, not the very Angels. That ſhines forth only to the other ſupreme World of immortalitie; this to the baſeſt part of thy creation. There is one cauſe of our darkeneſſe on Earth, and of the vtter darkneſſe in Hell; the reſtraint of thy light. Shine thou, O God, into the vaſt corners of my ſoule, and in thy light I ſhall ſee light.

But whence, O God, was that firſt light? the Sunne was not made till the fourth day; light the firſt. If man had beene, he might haue ſeene all lightſome; but whence it had comne he could not haue ſeene; as in ſome great Pond, we ſee the bankes full, we ſee not the Springs whence that water ariſeth. Thou that madeſt the Sunne, madeſt the Light, without the Sunne, before the Sunne, that ſo Light might depend vpon thee, and not vpon thy Creature. Thy power will not be limited to meanes. It was eaſie to thee to make an Heauen without a Sunne, Light without an Heauen, Day without a Sunne, Time without a Day: It is good reaſon thou ſhouldeſt be the Lord of thine owne workes. All meanes ſerue thee: why doe we weake wretches diſtruſt thee, in the want of thoſe meanes, which thou canſt either command, or forbeare? How plainely wouldſt thou teach vs, that we Creatures need not one another, ſo long as we haue thee? One day we ſhall haue light againe, without the Sunne. Thou ſhalt be our Sunne; thy preſence ſhall be our light: Light is ſowne for the righteous. This Sunne and Light is but for the World below it ſelfe; thine only for aboue. Thou giueſt this light to the Sunne, which the Sunne giues to the World: That light which thou ſhalt once giue vs, ſhall make vs ſhine like the Sunne in glorie.

Now this light which for three dayes was thus diſperſed thorow the whole Heauens, it pleaſed thee at laſt to gather and vnite into one body of the Sunne. The whole Heauen was our Sunne, before the Sunne was created: but now one Starre muſt be the Treaſurie of Light to the Heauen and Earth. How thou loueſt the vnion and reduction of all things of one kind to their owne head and centre: ſo the Waters muſt by thy command be gathered into one place, the Sea; ſo the vpper Waters muſt be ſeuered by

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theſe Aerie limits from the lower: ſo heauy ſubſtances haſten downeward, and light mount vp: ſo the generall light of the firſt dayes muſt be called into the compaſſe of one Sunne; ſo thou wilt once gather thine Elect; from all coaſts of Heauen, to the participation of one glorie. Why doe we abide our thoughts and affections ſcattered from thee, from thy Saints, from thine Anointed? Oh let this light which thou haſt now ſpred abroad in the hearts of all thine, once meet in thee: We are as thy Heauens in this their firſt imperfection; be thou our Sunne, vnto which our light may be gathered.

YET this light was by thee inter-changed with darkeneſſe, which thou mightſt as eaſily haue commanded to be perpetuall. The continuance, euen of the beſt things, cloyeth, and wearieth: there is nothing but thy ſelfe, wherein there is not ſatietie. So pleaſing is the viciſſitude of things, that the inter-courſe euen of thoſe occurrents which in their owne nature are leſſe worthy, giues more contentment, then the vn-altered eſtate of better. The day dyes into night; and riſes into the morning againe; that we might not expect any ſtabilitie here below, but in perpetuall ſucceſſions: It is alwayes day with thee aboue: the night ſauoureth only of mortalitie: Why are we not here ſpiritually as we ſhall be hereafter? Since thou haſt made vs Children of the light, and of the day; teach vs to walke euer in the light of thy preſence, not in the darkeneſſe of error and vnbeliefe.

NOW in this thine inlightned frame, how fitly, how wiſely are all the parts diſpoſed; that the Methode of the Creation might anſwere the Matter, and the Forme both. Behold all puritie aboue; below, the dregs and lees of all. The higher I goe, the more perfection; each Element ſuperior to other, not more in place then dignitie; that by theſe ſtayres of aſcending perfection, our thoughts might climbe vnto the top of all glorie, and might know thine imperial Heauen no leſſe glorious aboue the viſible, than thoſe aboue the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread awhile in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When wee would deſcribe a man, we beginne not at the feet, but the head: The head of thy Creation is the heauen; how high? how ſpacious? how glorious? It is a wonder that we can looke vp to ſo admirable a height, and that the very eye is not tyred in the way. If this aſcending line could be drawne right forwards, ſome that haue calculated curiouſly, haue found it fiue hundred yeeres iourney vnto the ſtarrie Heauen. I doe not examine their arte; O Lord, I wonder rather at thine, which haſt drawne ſo large a line about this little point of earth: For in the playneſt rules of arte and experience, the Compaſſe muſt needes be fixe times as much as halfe the height. We thinke one Iland great, but the Earth vn-meaſurably. If we were in that heauen with theſe eyes, the whole earth (vvere it equally inlightned) would ſeeme as little to vs, as now the leaſt Starre in the firmament ſeemes to vs vpon earth: And indeede, how few Starres are ſo little as it? And yet how many void and ample ſpaces are there beſides all the ſtars? The hugeneſſe of this thy worke, O God, is little inferior for admiration to the maieſtie of it. But oh what a glorious heauen is this which thou haſt ſpred ouer our heads? With how precious a Vault haſt thou walled in this

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our inferior world? What worlds of light haſt thou ſet aboue vs? Thoſe things which we ſee are wondrous; but thoſe which we beleeue and ſee not, are yet more. Thou doſt but ſet out theſe vnto view, to ſhew vs what there is within. How proportionable are thy workes to thy ſelfe? Kings erect not cottages, but ſet forth their magnificence in ſumptuous buildings: ſo haſt thou done, O King of glorie. If the loweſt pauement of that Heauen of thine be ſo glorious, what ſhall we thinke of the better parts yet vnſeene? And if this Sunne of thine be of ſuch brightneſſe and maieſtie, oh what is the glorie of the Maker of it? And yet if ſome other of thy Starres were let downe as low as it, thoſe other Starres would be Sunnes to vs; which now thou hadſt rather to haue admired in their diſtance. And if ſuch a skie be prepared for the vſe and benefit euen of thine Enemies alſo vpon Earth, how happy ſhall thoſe eternall Tabernacles be, which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine, I ſee three ſtages; This loweſt Heauen for Fowles, for Vapours, for Meteors: The ſecond, for the Starres: The third, for thine Angels and Saints. The firſt is thine outward Court, open for all: The ſecond is the body of thy couered Temple, wherein are thoſe Candles of heauen perpetually burning: The third is thine Holy of Holies. In the firſt is Tumult, and Vanitie: In the ſecond, Immutabilitie and Reſt: In the third, Glorie and Bleſſedneſſe. The firſt we feele; the ſecond we ſee; the third we beleeue. In theſe two lower is no felicitie, for neither the Fowles, nor Starres are happy. It is the third Heauen alone, where thou, O bleſſed Trinitie, enioyeſt thy ſelfe, and thy glorified Spirits inioy thee. It is the manifeſtation of thy glorious preſence that makes Heauen to be it ſelfe. This is the priuiledge of thy Children: that they here ſeeing thee (which art inuiſible) by the eye of Faith, haue alreadie begun that heauen which the perfect ſight of thee ſhall make perfect aboue. Let my ſoule then let theſe heauens alone till it may ſee, as it is ſeene. That we may deſcend to this loweſt and meaneſt Region of heauen, wherewith our ſenſes are more acquainted; What maruells doe euen here meet with vs? There are thy Cloudes the bottles of raine, Veſſells as thinne as the liquor which is contayned in them: there they hang, and mooue, though weightie with their burden: How they are vp-held, and why they fall, here, and now, we know not, and wonder. Theſe thou makeſt one while as ſome Aerie Seas to hold water: another while, as ſome Aerie Furnaces, whence thou ſcattereſt thy ſudden fires vnto all the parts of the Earth, aſtoniſhing the World with the fearefull noyſe of that eruption: out of the midſt of water thou fetcheſt fire; and hard ſtones out of the midſt of thinne vapours; another while, as ſome ſteele-glaſſes, wherein the Sunne lookes and ſhewes his face in the varietie of thoſe colours which he hath not; There are thy ſtreames of light, blazing and falling Starres, fires darted vp and downe in many formes, hollow openings, and (as it were) Gulfes in the skie; bright circles about the Moone, and other Planets, Snowes, Haile: In all which it is enough to admire thine hand, though we cannot ſearch out thine action. There are thy ſubtle Windes, which we heare and feele, yet neither can ſee their ſubſtance, nor know their cauſes: whence and whither they paſſe, and what they are, thou knoweſt. There are thy Fowles and all ſhapes, colours,

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notes, natures: whiles I compare theſe with the inhabitants of that other heauen, I finde thoſe Starres, and ſpirits like one another; Theſe Meteors and fowles, in as many varieties, as there are ſeuerall creatures. Why is this? Is it becauſe Man (for whoſe ſake theſe are made) delights in change; thou in conſtancie? Or is it, that in theſe thou mayeſt ſhew thine owne skill, and their imperfection? There is no variety in that which is perfect, becauſe there is but one perfection; and ſo much ſhall we grow neerer to perfectnes, by how much we draw neerer to vnity, and vniformity. From thence, if we goe downe to the great deepe, the Wombe of moyſture, the Well of fountaines, the great Pond of the world; wee know not whether to wonder at the Element it ſelfe, or the gheſts which it containes. How doth that Sea of thine roare, and ſome, and ſwell, as if it would ſwallow vp the earth? Thou ſtayeſt the rage of it by an inſenſible violence; and by a naturall miracle confineſt his waues; why it moues, and why it ſtayes, it is to vs equally wonderfull: what liuing Mountaines (ſuch are thy Whales) rowle vp and downe in thoſe fearefull billowes: for greatneſſe of number, hugeneſſe of quantitie, ſtrangeneſſe of ſhapes, varietie of faſhions, neither Ayre nor Earth can compare with the waters. I ſay nothing of thy hid treaſures which thy wiſdome hath repoſed in the bowels of the earth and ſea; How ſecretly, and how baſely are they laid vp? ſecretly, that we might not ſeeke them; baſely, that we might not ouer-eſteeme them: I need not digge ſo low as theſe metalls, mineries, quarries, which yeeld riches enow of obſeruation to the ſoule. How many millions of wonders doth the very face of the earth offer me; which of theſe Herbs, Flowres, Trees, Leaues, Seeds, Fruits, is there; what Beaſt, what Worme, wherein we may not ſee the foot-ſteps of a Deitie? Wherein we may not reade infinitneſſe of power, of skill: and muſt be forced to confeſſe, that hee which made the Angels and Starres of heauen, made alſo the vermine on earth: O God, the heart of man is too ſtrait to admire enough, euen that which he treads vpon! What ſhall wee ſay to thee the maker of all theſe? O Lord, how wonderfull are thy workes in all the world? In wiſdome haſt thou made them all. And in all theſe thou ſpakeſt, and they were done. Thy will is thy word, and thy word is thy deed. Our tongue, and hand, and heart are different: all are one in thee; which are ſimply one, and infinite. Heere needed no helpes, no inſtruments: what could be preſent with the Eternall? what needed, or what could be added to the infinite? Thine hand is not ſhortned, thy word is ſtill equally effectuall; ſay thou the word, and my ſoule ſhall be made new againe: ſay thou the word, and my bodie ſhall be repaired from his duſt. For all things obey thee; O Lord, why doe I not yeeld to the word of thy counſell; ſince I muſt yeeld, as all thy creatures, to the word of thy command?

Of Man.

BVT (O God) what a little Lord haſt thou made ouer this great World? The leaſt corne of ſand is not ſo ſmall to the whole Earth, as Man is to the Heauen: when I ſee the Heauens, the Sunne, Moone, and Starres; O God, what is man? Who would thinke thou ſhouldſt make all theſe Creatures for one? and that one, well-neere the leaſt of all. Yet none, but he, can ſee what thou haſt done; none but he can admire, and adore thee in what hee ſeeth; how had he neede to doe nothing but this, ſince he alone muſt doe it? Certainely, the price and vertue of things conſiſts not in the quantitie: one Diamond is more worth then many Quarries of ſtone, one Loadſtone hath more vertue then Mountaynes of earth: It is lawfull for vs to praiſe thee in our ſelues: All thy creation hath not more wonder in it, then one of vs: other Creatures thou madeſt by a ſimple command; Man, not without a diuine conſultation: others at once; Man, thou didſt firſt forme, then inſpire: others in ſeuerall ſhapes like to none but themſelues; Man, after thine owne Image: others with qualities fit for ſeruice; Man, for dominion. Man had his name from thee; They had their names from Man. How ſhould we be conſecrated to thee aboue all others, ſince thou haſt beſtowed more coſt on vs then others? What ſhall I admire firſt? Thy prouidence in the time of our Creation? Or thy power and wiſedome in the act? Firſt, thou madeſt the great houſe of the World, and furniſhedſt it: then thou broughteſt in thy Tenant to poſſeſſe it. The bare walls had beene too good for vs, but thy loue was aboue our deſert: Thou that madeſt ready the Earth for vs before we were, haſt by the ſame mercy prepared a place in heauen for vs whiles we are on earth. The ſtage was firſt fully prepared, then was Man brought forth thither, as an Actor, or Spectator: that he might neither be idle nor diſcontent: behold, thou hadſt addreſſed an earth for vſe, an Heauen for contemplation: after thou hadſt drawne that large and reall Map of the World; thou didſt thus abridge it into this little table of Man; he alone conſiſts of Heauen and Earth; Soule and Body. Euen this earthly part which is vile in compariſon of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine owne; for loe, this heape of Earth hath an outward reference to Heauen: other Creatures grouell downe to their earth, and haue all their ſenſes intent vpon it; this is reared vp towards heauen, and hath no more power to looke beſide Heauen, then to treade beſide the Earth. Vnto this, euery part hath his wonder. The head is neereſt to heauen, as in place, ſo in reſemblance; both for roundneſſe of figure, and for thoſe diuine Gheſts which haue their ſeate in it; There dwell thoſe maieſticall Powers of reaſon, which make a Man; all the ſenſes as they haue their originall from thence, ſo they doe all agree there to manifeſt the vertue: how goodly proportions haſt thou ſet in the face? ſuch as though oft-times we can giue no reaſon why they pleaſe, yet tranſport vs to admiration. What liuing glaſſes are thoſe which thou haſt placed in the midſt

midst of this visage, whereby all obiects from farre are cleerely represented to the minde? and because their tenderneſſe lyes open to dangers, how hast thou defenced them with hollow bones, and with prominent browes, and lids? And left they ſhould be too much bent on what they ought not, thou haſt giuen them peculiar nerues to pull them vp towards the ſeate of their reſt. What a tongue haſt thou giuen him; the inſtrument not of taſte only, but of ſpeech? How ſweet and excellent voyces are formed by that little looſe filme of fleſh? what an incredible ſtrength haſt thou giuen to the weake bonds of the iawes? What a comely and towre-like necke, therefore moſt ſinewy, becauſe ſmalleſt? And left I be infinite, what able armes and actiue hands haſt thou framed him, whereby he can frame all things to his owne conceit? In euery part, beautie, ſtrength, conuenience meet together. Neither is there any whereof our weakeneſſe cannot giue reaſon, why it ſhould be no otherwiſe. How haſt thou diſpoſed of all the inward veſſells, for all offices of life, nouriſhment, egeſtion, generation? No veine, ſinew, arterie is idle. There is no piece in this exquiſite frame, whereof the place, vſe, forme, doth not admit wonder, and exceed it: Yet this body if it be compared to the ſoule, what is it, but as a clay wall that encompaſſes a treaſure; as the woodden boxe of a Ieweller; as a coorſe caſe to a rich inſtrument; or as a maske to a beautifull face? Man was made laſt, becauſe he was worthyeſt. The ſoule was inſpired laſt, becauſe yet more noble; If the body haue this honor to be the companion of the ſoule, yet withall it is the drudge. If it be the inſtrument, yet alſo the clog of that diuine part. The companion for life, the drudge for ſeruice, the inſtrument for action, the clog in reſpect of contemplation. Theſe externall workes are effected by it, the internall which are more noble, hindered; contrary to the bird which ſings moſt in her cage, but flyes moſt and higheſt at libertie. This my ſoule teaches me of it ſelfe, that it ſelfe cannot conceiue how capable, how actiue it is. It can paſſe by her nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; know that which is; and conceiue that which neuer was, neuer ſhall be: Nothing can fill it, but thou which art infinite: nothing can limit it, but thou which art euerywhere. O God which madeſt it, repleniſh it, poſſeſſe it, dwell thou in it which haſt appointed it to dwell in clay. The body was made of earth common to his fellowes; the ſoule inſpired immediately from God. The body lay ſenſeleſſe vpon the earth like it ſelfe: the breath of liues gaue it what it is; and that breath was from thee. Senſe, motion, reaſon, are infuſed into it, at once. From whence then was this quickning breath? No ayre, no earth, no water was here vſed to giue helpe to this worke: Thou that breathedſt vpon man, and gaueſt him the holy Spirit, didſt alſo breathe vpon the body, and gaueſt it a liuing Spirit; we are beholden to nothing but thee for our ſoule. Our fleſh is from fleſh; our ſpirit is from the God of ſpirits. How ſhould our ſoules riſe vp to thee, and fixe themſelues in their thoughts vpon thee, who alone created them in their infuſion, and infuſed them in their creation? How ſhould they long to returne backe to the Fountayne of their being, and Author of being glorious? Why may we not ſay that this ſoule as it came from thee, ſo it is like thee? as thou, ſo it, is one, immateriall, immortall, vnderſtanding ſpirit, diſtinguiſhed into three

powers, which all make vp one ſpirit. So thou the wiſe Creator of all things, wouldeſt haue ſome things to reſemble their Creator. Theſe other creatures are all body; Man is body and ſpirit; the Angels are all ſpirit, not without a kinde of ſpirituall compoſition; Thou art alone after thine owne manner, ſimple, glorious, infinite; no creature can be like thee in thy proper being; becauſe it is a creature; How ſhould our finite, weake compounded nature, giue any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neereſt correſpondence to thee: not ſo much in the naturall faculties, as in thoſe diuine graces, wherewith thou beautifieſt his ſoule.

Our knowledge, holineſſe, righteouſneſſe, was like the firſt copy from which they were drawne. Behold, we were not more like thee in theſe, then now we are vnlike our ſelues in their loſſe. O God, we now praiſe our ſelues to our ſhame, for the better we were, we are the worſe; as the ſons of ſome prodigall, or tainted Anceſtors, tell of the Lands, and Lordſhips which were once theirs. Only doe thou whet our deſires anſwerably to the readines of thy mercies, that we may redeeme what we haue loſt; that we may recouer in thee, what we haue loſt in our ſelues. The fault ſhall be ours, if our damage proue not beneficiall.

I Doe not finde, that Man thus framed, found the want of an helper. His fruition of God gaue him fulnes of contentment, the ſweetnes which he found in the contemplation of this new workmanſhip, and the glory of the Author, did ſo take him vp, that hee had neither leaſure nor cauſe of complaint. If Man had craued an helper, he had grudged at the condition of his Creation, and had queſtioned that which he had; perfection of being. But he that gaue him his being, and knew him better then himſelfe, thinkes of giuing him comfort in the creature, whiles he ſought none but in his Maker: He ſees our wants, and forecaſts our reliefe, when wee thinke our ſelues too happy to complaine: How ready will hee bee to helpe our neceſſities, that thus prouides for our perfection?

God giues the nature to his creatures: Man muſt giue the name; that he might ſee they were made for him, they ſhall be to him, what he will. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of whom they hold. He that was ſo carefull of mans ſoueraignetie in his innocence, how can he be careleſſe of his ſafety in his renouation?

If God had giuen them their names, it had not beene ſo great a prayſe of Adams memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them: he ſaw the inſide of all the creatures at firſt; (his Poſterity ſees but their skins euer ſince;) and by this knowledge he fitted their names to their diſpoſitions. All that he ſaw, were fit to be his ſeruants, none to be his companions. The ſame God that findes the want, ſupplies it. Rather then Mans innocencie ſhall want an outward comfort, God will begin a new Creation. Not out of the Earth, which was the matter of Man, not out of the inferiour creatures, which were the ſeruants of Man, but out of himſelfe for deareneſſe, for equality. Doubtleſſe ſuch was Mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for this vſe, he had done it cheerefully: but the bounty of God was ſo abſolute, that hee would not ſo much as conſult with Mans will, to make him happy. As Man knew

knew not while he was made, so shall hee not know while his other selfe is made out of him: that the comfort might be greater, which was seene before it was expected.

If the Woman should haue beene made, not without the paine, or will of the Man, shee might haue beene vpbraided with her dependance, and obligation. Now shee owes nothing but to her Creator: The ribbe of Adam sleeping, can challenge no more of her, then the earth can of him. It was an happy change to Adam, of a ribbe, for an helper; what help did that bone giue to his side? God had not made it, if it had beene superfluous: and yet if Man could not haue beeue perfect without it, it had not bin taken out.

Many things are vse-full and conuenient, which are not necessary: and if God had seene Man might not want it, how easie had it beene for him, which made the Woman of that bone, to turne the flesh into another bone? But he saw Man could not complaine of the want of that bone, which he had so multiplied, so animated.

O God, we can neuer be losers by thy changes, we haue nothing but what is thine: take from vs thine owne, when thou wilt; wee are sure thou canst not but giue vs better.

Of Paradise.

Man could no sooner see, then he saw himselfe happy: His eie-sight and reason were both perfect at once, and the obiects of both were able to make him as happy as he would. When he first opened his eyes, hee saw heauen aboue him, earth vnder him, the creatures aboue him; God before him, he knew what all these things meant, as if he had beene long acquainted with them all. He saw the heauens glorious, but farre off: his Maker thought it requisite to fit him with a Paradise neerer home. If God had appointed him immediately to heauen, his body had beene superfluous; It was fit his body should bee answered with an earthen Image of that heauen, which was for his soule: had Man beene made onely for contemplation, it would haue serued as wel to haue beene placed in some vast desart, on the top of some barren Mountaine; But the same power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpose of the Creator, that Man should but liue: pleasure may stand with innocence; he that reioyced to see all hee had made to be good, reioyceth to see all that he had made to be well. God loues to see his creatures happy; Our lawfull delight is his: they know not God, that thinke to please him with making themselues miserable.

The Idolaters thought it a fit seruice for Baal, to cut and lance themselues; neuer any holy man lookt for thankes from the true God, by wronging himselfe. Euery Earth was not fit for Adam, but a Garden, a Paradise.

What excellent pleasures, and rare varieties haue men found in Gardens planted by the hands of men? And yet all the world of men cannot make one twigge, or leafe, or spire of grasse: When he that made the matter, vndertakes the fashion, how must it needs be, beyond our capacitie, excellent? No herbe, no flowre, no tree was wanting there, that might bee for ornament or vse; whether for sight, or for scent, or for taste. The bountie of God raught further then to necessity: euen to comfort and recreation: Why are we niggardly to our selues, when God is liberall? But for all this; if God had not there conuersed with man, no aboundance could haue made him blessed.

Yet behold: that which was mans store-house, was also his work-house; his pleasure was his taske: Paradise serued not only to feed his senses, but to exercise his hands. If happinesse had consisted in doing nothing, man had not been imployed; All his delights could not haue made him happy in an idle life. Man therefore is no sooner made, then he is set to worke: Neyther greatnesse, nor perfection can priuiledge a folded hand; Hee must labour, because he was happy; how much more we, that we may be? This first labour of his was, as without necessity, so without paines, without wearinesse; how much more cheerefully we goe about our businesses, so much neerer we come to our Paradise.

Neither did these Trees afford him onely action for his hands, but instruction to his heart: for here he saw Gods Sacraments grow before him; All other trees had a naturall vse; these two in the middest of the Garden, a spirituall. Life is the act of the Soule, Knowledge the life of the Soule; the Tree of Knowledge, and the Tree of Life then, were ordained as earthly helpes of the spirituall part: Perhaps he which ordained the end, immortalitie of life; did appoint this Fruit as the meanes of that life. It is not for vs to enquire after the life we had; and the means we should haue had. I am sure it is serued to nourish the soule by a liuely representation of that liuing Tree, whose fruit is eternall life, and whose leaues serue to heale the Nations.

O Infinite mercy! Man saw his Sauiour before him, ere he had need of a Sauiour; he saw in whom he should recouer an heauenly life, ere he lost the earthly; but after hee had tasted of the Tree of knowledge, hee might not taste of the Tree of life; That immortall food was not for a mortall stomacke: Yet then did he most sauour that inuisible Tree of life, when he was most restrained from the other.

O Saviour, none but a sinner can relish thee: My taste hath beene enough seasoned with the forbidden fruit, to make it capable of thy sweetnesse; Sharpen thou as well the stomack of my soule by repenting, by beleeuing: so shall I eate, and in despight of Adam, liue for euer. The one Tree was for confirmation; the other for triall: one shewed him what life he should haue; the other, what knowledge hee should not desire to haue: Alas, he that knew all other things, knew not this one thing, that he knew enough: how Diuine a thing is knowledge, whereof euen Innocencie it selfe is ambitious? Satan knew what he did: If this baite had beene gold, or honor, or pleasure, Man had contemned it: who can hope to auoid error, when euen mans perfection is mistaken? He lookt for speculatiue knowledge, he should haue looked for experimentall: hee thought it had beene good to know

know Euill: Good was large enough to haue perfected his knowledge, and therein his bleſſedneſſe.

ALL that God made was good, and the Maker of them much more good; they good in their kinds, hee good in himſelfe. It would not content him to know God, and his creatures; his curioſitie affected to know that which God neuer made, euill of ſinne, and euill of death, which indeed himſelfe made, by deſiring to know them; now wee know well euill enough, and ſmart with knowing it. How deare hath this leſſon coſt vs, that in ſome caſes it is better to be ignorant; And yet doe the ſonnes of EVE inherite this ſaucie appetite of their Grand-mother: How many thouſand ſoules miſcarry with the preſumptuous affectation of forbidden knowledge!

O GOD, thou haſt reuealed more then we can know, enough to make vs happy, teach me a ſober knowledge and a contented ignorance.

PARADISE was made for Man, yet there I ſee the Serpent; What maruell is it if my corruption finde the Serpent in my Cloſet, in my Table, in my Bed, when our holy Parents found him in the midſt of Paradiſe? No ſooner he is entred, but hetempteth: he can no more be idle, then harmeleſſe; I doe not ſee him at any other Tree; he knew there was no danger in the reſt, I ſee him at the Tree forbidden. How true a Serpent is he in euery point; In his inſinuation to the place; in his choyce of the Tree, in his aſſault of the Woman, in his plauſibleneſſe of ſpeech to auoid terror, in his queſtion to moue doubt, in his reply to worke diſtruſt, in his proteſtation of ſafety, in his ſuggeſtion to enuy and diſcontent, in his promiſe of gaine!

AND if hee were ſo cunning at the firſt, what ſhall wee thinke of him now, after ſo many thouſand yeeres experience? Onely thou (O God) and theſe Angells that ſee thy face, are wiſer then he; I doe not aske why, when he left his goodnes, thou didſt not bereaue him of his skill? Still thou wouldſt haue him an Angell, though an euill one: And thou knoweſt how to ordaine his craft to thine owne glory; I doe not deſire thee to abate of his ſubtiltie, but to make me wiſe; Let me begge it without preſumption, make me wiſer then ADAM; euen thine Image which hee bore, made him not (through his owne weaknes) wiſe enough to obey thee; thou offeredſt him all Fruits, and reſtrainedſt but one; Satan offered him but one, and reſtrained not the reſt: when he choſe rather to be at Satans feeding, then thine, it was iuſt with thee to turne him out of thy gates, with a curſe: why ſhouldeſt thou feed a Rebell at thine owne boord?

AND yet we tranſgreſſe daily, and thou ſhutteſt not heauen againſt vs: how is it that we finde more mercy then our fore-fathers? His ſtrength is worthy of ſeuerity, our weaknes finds pittie. That God, from whoſe face he fled in the Garden, now makes him with ſhame to flye out of the Garden: thoſe Angels that ſhould haue kept him, now keepe the gates of Paradiſe againſt him; It is not ſo eaſie to recouer happineſſe, as to keepe it, or leeſe it: Yea the ſame cauſe that draue Man from Paradiſe, hath alſo withdrawne Paradiſe from the world.

THAT fiery ſword did not defend it againſt thoſe waters wherewith the ſinnes of men drowned the glorie of that place: neyther now doe I care to ſeeke where that Paradiſe was, which wee loſt: I know where that Paradiſe

diſe is, which we muſt care to ſeeke; and hope to finde. As man was the Image of God, ſo was that earthly Paradiſe an image of Heauen; both the Images are defaced, both the firſt Patternes are eternall: Adam was in the firſt, and ſtayed not: In the ſecond, is the ſecond Adam, which ſaid, *This day ſhalt thou be with me in Paradiſe*. There was that choſen Veſſell, and heard, and ſaw what could not be expreſſed: by how much the third Heauen exceedes the richeſt Earth, ſo much doth that Paradiſe, whereto we aſpire, exceede that which we haue loſt.

Of Cain *and* Abel.

LOoke now (O my ſoule) vpon the two firſt Brethren, perhaps Twins; and wonder at their contrary diſpoſitions and eſtates: If the priuiledges of Nature had beene worth any thing, the firſt borne Childe ſhould not haue beene a Reprobate.

Now that we may aſcribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodneſſe may be repayred in our ſelues, yet it cannot be propagated to ours: Now might Adam ſee the Image of himſelfe in Cain, for after his owne Image begot he him; Adam ſlue his Poſteritie, Cain his Brother, we are too like one another in that wherein we are vnlike to God: Euen the cleereſt grayne ſends forth that chaffe from which it was fanned, ere the ſowing: yet is this Cain a poſſeſſion, the ſame Eve that miſtooke the fruit of the Garden, miſtooke alſo the fruit of her owne body, her hope deceiued her in both; ſo, many good names are ill beſtowed; and our comfortable expectations in earthly things doe not ſeldome diſappoint vs.

Doubtleſſe, their education was holy; For Adam though in Paradiſe he could not be innocent, yet was a good man out of Paradiſe; his ſin and fall now made him circumſpect, and ſince he ſaw that his act had bereaued them of that Image of God, which he once had for them, he could not but labour by all holy indeuours to repayre it in them, that ſo his care might make amends for his treſpaſſe: How playne is it, that euen good breeding cannot alter deſtinie? That which is crooked can none make ſtraight; who would thinke that Brethren, and but two Brethren ſhould not loue each other? Diſperſed loue growes weake, and fewneſſe of obiects vſeth to vnite affections: If but two Brothers be left aliue of many, they thinke that the loue of all the reſt ſhould ſuruiue in them; and now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line vpon each other: yet behold, here are but two Brothers in a World; and one is the Butcher of the other. Who can wonder at diſſenſions amongſt thouſands of Brethren, when he ſees ſo deadly oppoſition betwixt two, the firſt rootes of brotherhood: who can hope to liue plauſibly

and

and ſecurely amongſt ſo many CAINS, when he ſees one CAIN the death of one ABEL? The ſame Deuill that ſet enmitie betwixt Man and God; ſets enmitie betwixt Man and Man, and yet God ſaid; *I will put enmitie betweene thy ſeede and her ſeede.* Our hatred of the Serpent and his ſeede is from God: Their hatred of the holy Seede is from the Serpent: Behold here at once, in one perſon the ſeede of the Woman and of the Serpent: CAINS naturall parts are of the Woman; his vicious qualities of the Serpent: The Woman gaue him to be a brother, the Serpent to be a man-ſlayer; all vncharitableneſſe, all quarrells are of one Author: we cannot entertayne Wrath, and not giue place to the Deuill. Certaynely, ſo deadly an act muſt needes be deeply grounded.

WHAT then was the occaſion of this capitall malice? ABELS ſacrifice is accepted; what was this to CAIN? CAINS is reiected; what could ABEL remedie this? Oh enuie; the corroſiue of all ill mindes; and the roote of all deſperate actions: the ſame cauſe that moued Satan to tempt the firſt Man, to deſtroy himſelfe, and his poſteritie, the ſame moues the ſecond Man to deſtroy the third.

IT ſhould haue beene CAINS ioy to ſee his brother accepted; It ſhould haue beene his ſorrow, to ſee that himſelfe had deſerued a reiection; his Brothers example ſhould haue excited, and directed him: Could ABEL haue ſtayed Gods fire from deſcending? Or ſhould he (if he could) reiect Gods acceptation, and diſpleaſe his Maker, to content a Brother? Was CAIN euer the farther from a bleſſing, becauſe his Brother obtayned mercy? How proud and fooliſh is malice? which growes thus mad, for no other cauſe, but becauſe God, or ABEL is not leſſe good; It hath beene an old and happy danger to be holy; Indifferent actions muſt be carefull to auoid offence; But I care not what Diuell or what CAIN be angrie that I doe good, or receiue good.

THERE was neuer any nature without enuy; Euery man is borne a CAIN; hating that goodneſſe in another, which he neglected in himſelfe. There was neuer enuy that was not bloudy; for if it eate not anothers heart, it will eate our owne: but vnleſſe it be reſtrayned, it will ſurely feede it ſelfe with the bloud of others, oft-times in act, alwayes in affection. And that God which (in good) accepts the will for the deede, condemnes the will for the deede in euill. If there be an euill heart, there will be an euill eye; and if both theſe, there will be an euill hand.

HOW early did Martyrdome come into the world? The firſt man that dyed, dyed for Religion; who dare meaſure Gods loue by outward euents, when he ſees wicked CAIN ſtanding ouer bleeding ABEL; whoſe ſacrifice was firſt accepted, and now himſelfe is ſacrificed? Death was denounced to Man as a curſe; yet behold, it firſt lights vpon a Saint: how ſoone was it altered by the mercy of that iuſt hand which inflicted it? If Death had beene euill, and Life good; CAIN had beene ſlaine, and ABEL had ſuruiued: now that it begins with him that God loues, *O Death, where is thy ſting?*

ABEL ſayes nothing, his bloud cryes: Euery drop of innocent bloud hath a tongue, and is not onely vocall, but importunate: what a noyſe then did the bloud of my SAVIOVR make in Heauen? who was himſelfe the

the Shepherd and the Sacrifice; the Man that was offered, and the God to whom it was offered; The Spirit that heard both, sayes, It spake better things then the bloud of Abel. Abels bloud called for reuenge, his for mercy. Abels pleaded his owne innocency, his the satisfaction for all the beleeuing world: Abels procured Cains punishment, his freed all repentant soules from punishment; better things indeede, then the bloud of Abel. Better, and therefore that which Abels bloud said, was good: It is good that God should be auenged of sinners. Execution of iustice vpon offenders, is no lesse good, then rewards of goodnesse.

No sooner doth Abels bloud speake vnto God, then God speakes to Cain; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquirie; yet such an inquirie as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his Deputie in the brest of man; neither doth God loue this, more then nature abhorres it: Cain answers stubbornely: The very name of Abel wounds him no lesse, then his hand had wounded Abel; Consciences that are without remorse, are not without horror: wickednesse makes men desperate; the Murderer is angry with God, as of late for accepting his brothers oblation, so now for listning to his bloud.

And now he dares answere God with a question, *Am I my brothers Keeper?* where he should haue said, Am not I my brothers murderer? Behold, he scorneth to keepe whom he feared not to kill: Good duties are base and troublesome to wicked mindes, whiles euen violences of euill are pleasant. Yet this miscreant which neither had grace to auoid his sinne, nor to confesse it, now that he is conuinced of sinne and cursed for it, how he howleth, how he exclaymeth? He that cares not for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnesse is it to complayne too late! He that would not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that whosoeuer meetes him will kill him. The troubled conscience proiecteth fearefull things, and sinne makes euen cruell men cowardly: God saw it was too much fauour for him to dye: he therefore wills that which Cain wills. Cain would liue; It is yeelded him; but for a curse: how oft doth God heare sinners in anger? He shall liue, banished from God, carrying his hell in his bosome, and the brand of Gods vengeance in his forehead: God reiects him, the Earth repines at him, men abhorre him; himselfe now wishes that death which he feared, and no man dare pleasure him with a murder; how bitter is the end of sinne, yea without end! still Cain findes that he killed himselfe more then his brother. We should neuer sinne, if our fore-sight were but as good as our sense; The issue of sinne would appeare a thousand times more horrible, then the act is pleasant.

Of the Deluge.

THE world was growne ſo foule with ſin, that God ſaw it was time to waſh it with a Floud. And ſo cloſe did wickedneſſe cleaue to the authors of it, that when they were waſht to nothing, yet it would not off: yea ſo deepe did it ſticke in the very graine of the earth; that God ſaw it meet to let it ſoke long vnder the waters. So vnder the Law, the very veſſels that had touched vncleane water, muſt either be rinced, or broken. Mankind began but with one; and yet he that ſaw the firſt man, liued to ſee the Earth peopled with a world of men: yet men grew not ſo faſt as wickedneſſe. One man could ſoone and eaſily multiply a thouſand ſinnes, neuer man had ſo many children: ſo that when there were men enow to ſtore the earth, there were as many ſins as would reach vp to heauen, whereupon the waters came downe from heauen, and ſwelled vp to heauen againe; If there had not beene ſo deepe a Deluge of ſinne, there had beene none of the waters: From whence then was this ſuperfluitie of iniquitie? Whence, but from the vnequall yoke with Infidels? Theſe mariages did not beget men, ſo much as wickedneſſe, from hence religious huſbands both loſt their pietie, and gained a rebellious and godleſſe generation.

THAT which was the firſt occaſion of ſinne, was the occaſion of the encreaſe of ſinne: A woman ſeduced ADAM, women betray theſe ſonnes of God: the beautie of the Apple betrayed the woman, the beautie of theſe women betrayed this holy ſeed: EVE ſaw, and luſted, ſo did they, this alſo was a forbidden fruit, they luſted, taſted, ſinned, died; the moſt ſinnes begin at the eyes, by them commonly Satan creepes into the heart: that ſoule can neuer be in ſafetie, that hath not couenanted with his eyes.

GOD needed not haue giuen theſe men any warning of his iudgement; they gaue him no warning of their ſinnes, no reſpite: yet that God might approue his mercies to the very wicked; hee giues them an hundred and twenty yeeres reſpite of repenting: how loth is God to ſtrike, that threats ſo long! He that delights in reuenge, ſurpriſes his aduerſarie, wheras he that giues long warnings, deſires to be preuented: if wee were not wilfull, wee ſhould neuer ſmart.

NEITHER doth he giue them time onely, but a faithfull teacher. It is an happy thing, when he that teacheth others, is righteous; NOAHS hand taught them as much as his tongue. His buſines in building the Arke, was a reall Sermon to the world, wherein at once were taught mercie and life to the beleeuers; and to the rebellious, deſtruction.

MEE thinkes I ſee thoſe monſtrous ſonnes of LAMECH comming to NOAH, and asking him, what he meanes by that ſtrange worke; whether he meane to ſaile vpon the drie land. To whom when he reports Gods purpoſe, and his, they goe away laughing at his idleneſſe, and tell one another, in ſport, that too much holineſſe hath made him mad: yet cannot they all flout NOAH out of his faith, he preaches, and builds, & finiſhes. Doubtleſſe more

more hands went to this worke than his: many a one wrought vpon the Arke, which yet was not ſaued in the Arke. Our outward Workes cannot ſaue vs, without our Faith; we may helpe to ſaue others, and periſh our ſelues: what a wonder of mercy is this that I here ſee? One poore Family called out of a World, and as it were eight graynes of corne fanned from a whole barne full of chaffe: one Hypocrite was ſaued with the reſt, for Noahs ſake; not one righteous man was ſwept away for company; For theſe few was the earth preſerued ſtill vnder the Waters; and all kindes of Creatures vpon the Waters; which elſe had beene all deſtroyed. Still the World ſtands, for their ſakes, for whom it was preſerued; Elſe fire ſhould conſume that, which could not be clenſed by water.

This difference is ſtrange; I ſee the ſauageſt of all creatures, Lyons, Tygres, Beares, by an inſtinct from God come to ſeeke the Arke (as we ſee Swine fore-ſeeing a ſtorme, runne home crying for ſhelter) men I ſee not; Reaſon once debauched is worſe then brutiſhneſſe: God hath vſe euen of theſe fierce and cruell beaſts, and glory by them: euen they being created for man, muſt liue by him, though to his puniſhment: how gently doe they offer and ſubmit themſelues to their Preſeruer; renewing that obeyſance to this Repayrer of the World, which they, before ſinne, yeelded to him that firſt ſtored the World: He that ſhut them into the Arke when they were entred, ſhut their mouthes alſo while they did enter. The Lyons fawne vpon Noah, and Daniel; What heart cannot the Maker of them mollifie?

The vncleane beaſts God would haue to liue, the cleane to multiply; and therefore he ſends to Noah ſeuen of the cleane, of the vncleane two: He knew the one would annoy Man with their multitude, the other would inrich him; Thoſe things are worthy of moſt reſpect which are of moſt vſe.

But why ſeuen? Surely that God that created ſeuen dayes in the Weeke, and made one for himſelfe; did here preſerue of ſeuen cleane beaſts, one for himſelfe; for Sacrifice: He giues vs ſixe for one in earthly things, that in ſpirituall we ſhould be all for him.

Now the day is come, all the Gheſts are entred, the Arke is ſhut, and the windowes of Heauen opened: I doubt not but many of thoſe ſcoffers, when they ſaw the violence of the Waters deſcending, and aſcending, according to Noahs prediction, came wading middle-deepe vnto the Arke, and importunately craued that admittance, which they once denyed: But now, as they formerly reiected God, ſo are they iuſtly reiected of God. Ere vengeance begin, repentance is ſeaſonable; but if iudgement be once gone out, we cry too late. While the Goſpell ſollicites vs, the dores of the Arke are open; if we neglect the time of grace, in vaine ſhall we ſeeke it with teares; God holds it no mercy to pitty the obſtinate. Others, more bold then they, hope to ouer-runne the iudgement; and climbing vp to the high Mountaynes, looke downe vpon the Waters, with more hope then feare: and now when they ſee their Hills becomne Ilands, they climbe vp into the talleſt Trees; there with paleneſſe and horror at once looke for death, and ſtudie to auoid it, whom the waues ouer-take at laſt halfe dead with famine, and halfe with feare. Loe, now from the tops of the Mountaynes they deſcry

descry the Arke floting vpon the Waters, and behold with enuy that which before they beheld with scorne.

IN vaine doth he flye whom God pursues. There is no way to flye from his iudgements, but to flye to his mercy by repenting. The Faith of the righteous cannot be so much derided, as their successe is magnified: How securely doth NOAH ride out this vprore of Heauen, Earth, and Waters! He heares the powring downe of the rayne aboue his head; the shrieking of Men, and roring and bellowing of Beasts, on both sides him; the raging and threats of the Waues vnder him; he saw the miserable shifts of the distressed vnbeleeuers; and in the meane time sits quietly in his dry Cabbin, neyther feeling nor fearing euill: hee knew that he which owed the Waters, would steere him; that he who shut him in, would preserue him. How happy a thing is Faith? What a quiet safetie, what an heauenly peace doth it worke in the soule, in the midst of all the inundations of euill?

NOW when God had fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his first forme wherein waters were ouer the face of the Earth, it was time for a renouation of all things to succeed this destruction. To haue continued this Deluge long, had beene to punish NOAH, that was righteous. After forty dayes therefore, the Heauens cleere vp, after an hundred and fifty the waters sinke downe: How soone is God weary of punishing, which is neuer weary of blessing! yet may not the Arke rest suddenly. If wee did not stay some-while vnder Gods hand, we should not know how sweet his mercy is, and how great our thankefulnesse should be. The Arke though it was NOAHS Fort against the waters, yet it was his prison, he was safe in it, but pent vp; he that gaue him life by it, now thinkes time to giue him liberty out of it.

GOD doth not reueale all things to his best seruants: behold, He that told NOAH an hundred and twenty yeeres before, what day he should goe into the Arke, yet foretells him not now in the Arke what day the Arke should rest vpon the Hills, and he should goe forth. NOAH therefore sends out his Intelligencers, the *Rauen*, and the *Doue*, whose wings in that vaporous ayre might easily descry further then his sight: The *Rauen* of quicke sent, of grosse feede, of tough constitution, no Fowle was so fit for discouery; the likelyest things alwayes succeed not. He neither will venter farre into that solitary world for feare of want, nor yet come into the Arke for loue of liberty; but houers about in vncertainties. How many carnall mindes flye out of the Arke of Gods Church; and imbrace the present World: rather choosing to feede vpon the vnsauory carkasses of sinfull pleasures, then to be restrayned within the straight lists of Christian obedience!

THE *Doue* is sent forth, a Fowle, both swift and simple. Shee like a true Citizen of the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by her restlesse and empty returne; by her Oliue leafe, of the abatement: how worthy are those Messengers to be welcome, which with innocence in their liues, bring glad tydings of peace, and saluation, in their mouthes!

NOAH reioyces, and beleeues; yet still he waits seuen dayes more: It is not good to deuoure the fauours of God too greedily; but so take

them in, that we may digeſt them. Oh ſtrong faith of Noah, that was not wearie with this delay; ſome man would haue ſo longed for the open ayre after ſo long cloſeneſſe, that vpon the firſt notice of ſafetie he would haue vncouered, and voyded the Arke; Noah ſtayes ſeuen dayes ere he will open; and well-neere two Moneths ere he will forſake the Arke; and not then, vnleſſe God, that commanded to enter, had bidden him depart. There is no action good without Faith: no Faith without a word. Happy is that man which in all things (neglecting the counſels of fleſh and bloud) depends vpon the commiſſion of his Maker.

Contemplations.

THE SECOND BOOKE.

Noah.

Babel.

Abraham.

Iſaac *ſacrificed.*

Lot *and Sodom.*

BOOK II.

THE SECOND

Contemplations.

TO

THE RIGHT HONORABLE THE LORD *STANHOPE*, ONE OF HIS MAIESTIES MOST HONORABLE Priuie COVNCEL;

All GRACE and HAPPINESSE.

RIght Honorable: *I durſt appeale to the iudgement of a carnall Reader (let him not be preiudicate) that there is no Hiſtorie ſo pleaſant as the Sacred. Set aſide the Maieſtie of the Inditer; none can compare with it, for the Magnificence and Antiquitie of the matter, the ſweetneſſe of compyling, the ſtrange variety of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by* GOD *for the ſaluation of Men? I confeſſe, no thoughts did euer more ſweetly ſteale Me and Time away, then thoſe which I haue imployed in this ſubiect, and I hope, none can equally benefit others: for if the meere Relation of theſe holy*

things be profitable, how much more when it is reduced to vse? This second part of the World repayred, I dedicate to your Lordship, wherein you shall see Noah *as weake in his Tent, as strong in the Arke; an vngracious Sonne reserued from the Deluge to his Fathers curse: modest piety rewarded with blessings; the building of* Babel, *begun in pride, ending in confusion;* Abrahams *Faith, Feare, Obedience;* Isaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature, and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heauen:* Lot *rescued from that impure Citie, yet after finding* Sodom *in his Caue: Euery one of these passages is not more full of wonder, then of edification. That Spirit which hath penned all these things for our learning, teach vs their right vse: and sanctifie these my vnworthy Meditations to the good of his Church. To whose abundant grace I humbly commend your Lordship.*

Your Lordships vnfaynedly deuo-

ted in all due obseruance,

Ios. Hall.

Contemplations.

THE SECOND BOOKE.

NOAH.

NO sooner is NOAH come out of the Arke, but he builds an Altar: not an house for himselfe, but an Altar to the Lord: Our faith wil euer teach vs to preferre God to our selues; delayed thankfulnesse is not worthy of acceptation. Of those few creatures that are left, God must haue some; they are all his: yet his goodnes will haue Man know, that it was he, for whose sake they were preserued; It was a priuiledge to those very bruit creatures, that they were saued from the waters, to be offered vp in fire vnto God; what a fauour is it to men, to be reserued from common destructions, to be sacrificed to their Maker and Redeemer!

LOE, this little fire of NOAH, through the vertue of his faith, purged the world, and ascended vp into those heauens, from which the waters fell, and caused a glorious Raine-bow to appeare therein for his security: All the sinnes of the former world were not so vnsauoury vnto God, as this smoke was pleasant. No perfume can be so sweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill sauour of sinne, smells a sweet sauour of rest: Behold heere a new and second rest: First, God rested from making the World, now he rests from destroying it: Euen while wee cease not to offend, he ceases from a publike reuenge.

HIS word was enough; yet withall he giues a signe: which may speake the truth of his promise to the very eyes of men: thus hee doth still in his blessed Sacraments, which are as reall words to the soule. The Rain-bow is the pledge of our safety; which euen naturally signifies the end of a showre: all the signes of Gods institution are proper, and significant.

BVT who would looke after all this, to haue found righteous NOAH, the Father of the new World, lying drunken in his tent? Who could thinke that wine should ouerthrow him, that was preserued from the waters? That

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he who could not be tainted with the sinfull examples of the former world, should begin the example of a new sinne of his owne? What are wee men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weake to ouerthrow vs. What liuing man had euer so noble proofes of the mercy, of the iustice of God? Mercy vpon himselfe, iustice vpon others: What man had so gracious approbation from his Maker? Behold, he of whom in an vncleane world God said, *Thee onely haue I found righteous*, proues now vncleane, when the world was purged: The Preacher of righteousnesse vnto the former Age, the King, Priest, and Prophet of the world renued, is the first that renues the sinnes of that world which he had reproued, and which he saw condemned for sinne: Gods best children haue no fence for sinnes of infirmity: Which of the Saints haue not once done that, whereof they are ashamed? God that lets vs fall, knowes how to make as good vse of the sinnes of his holy ones, as of their obedience: If we had not such patternes, who could choose but despaire at the sight of his sinnes?

Yet we find Noah drunken but once. One act can no more make a good heart vnrighteous, then a trade of sinne can stand with regeneration: but when I looke to the effect of this sinne, I cannot but blush and wonder; Loe this sinne, is worse then sinne; Other sinnes moue shame, but hide it: this displaies it to the world. Adam had no sooner sinned, but he saw and abhord his owne nakednes, seeking to hide it euen with bushes.

Noah had no sooner sinned, but he discouers his nakednesse, and hath not so much rule of himselfe, as to be ashamed: One houres drunkennes bewrayes that, which more then sixe hundred yeeres sobriety had modestly concealed; he that giues himselfe to wine, is not his owne: what shall wee thinke of this vice, which robs a man of himselfe, and layes a beast in his roome? Noahs nakednesse is seene in wine, it is no vnvsuall quality in this excesse, to disclose secrets; drunkennesse doth both make imperfections, and shew those we haue, to others eyes; so would God haue it, that we might be double asham'd, both of those weaknesses which we discouer, and of that weaknesse which moued vs to discouer. Noah is vncouered; but in the midst of his owne Tent: It had beene sinfull, though no man had seene it: vnknowne sinnes haue their guilt and shame, and are iustly attended with knowne punishments. Vngracious Cham saw it and laughed, his fathers shame should haue beene his; the deformity of those parts from which hee had his being, should haue begotten in him a secret horror, and deiection: how many graceless men make sport at the causes of their humiliation? Twice had Noah giuen him life: yet neither the name of a Father, and Preseruer, nor Age, nor Vertue could shield him from the contempt of his owne.

I See that euen Gods Arke may nourish Monsters: some filthy Toades may lye vnder the stones of the Temple. God preserues some men in iudgement; Better had it beene for Cham to haue perished in the Waters, then to liue vnto his Fathers curse. Not content to be a witnesse of this filthy sight; he goes on to be a Proclaymer of it. Sinne doth ill in the eye, but worse in the tongue: As all sinne is a worke of darknes, so it should be buryed in darknesse. The report of sinne is oft-times as ill, as the commission; for

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it can neuer be blazoned without vncharitablenes, seldome without infection: Oh the vnnaturall and more then *Chamnish* impietie of those Sonnes, which reioyce to publish the nakednesse of their spirituall Parents, euen to their Enemies.

YET it was well for NOAH that CHAM could tell it to none but his owne; and those, gracious and dutifull Sonnes. Our shame is the lesse, if none know our faults but our friends. Behold, how loue couereth sinnes; these good Sonnes are so farre from going forward to see their Fathers shame, that they goe backward to hide it. The cloke is laide on both their shoulders, they both goe backe with equall paces, and dare not so much as looke backe, lest they should vnwillingly see the cause of their shame; and will rather aduenture to stumble at their Fathers body, then to see his nakednesse: How did it grieue them to thinke, that they which had so oft come to their holy Father with reuerence, must now in reuerence turne their backs vpon him; and that they must now clothe him in pitty, which had so often clothed them in loue! And which addes more to their dutie, they couered him, and said nothing. This modest sorrow is their praise, and our example; The sinnes of those we loue and honor, we must heare of with indignation, fearefully and vnwillingly beleeue, acknowledge with griefe and shame, hide with honest excuses, and burie in silence.

HOW equall a regard is this both of pietie and disobedience? because CHAM sinned against his Father, therefore he shall be plagued in his children; IAPHETH is dutifull to his Father, and findes it in his posteritie. Because CHAM was an ill sonne to his Father, therefore his sonnes shall be seruants to his brethren; because IAPHETH set his shoulder to SEMS, to beare the cloke of shame, therefore shall IAPHETH dwell in the Tents of SEM; partaking with him in blessings, as in dutie. When we doe but what we ought, yet God is thankefull to vs; and rewards that, which we should sinne if we did not: who could euer yet shew me a man rebellious ly vndutifull to his Parents, that hath prospered in himselfe, and his seed?

Of Babel.

HOw soone are men and sinnes multiplyed? within one hundred yeeres the World is as full of both, as if there had beene no Deluge. Though men could not but see the fearefull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a floud? Good NOAH liued to see the World both populous, and wicked againe; and doubtlesse oft-times repented to haue beene the preseruer of some, whom he saw to traduce the vices of the former World, to the renewed: It could not but grieue him to see the destroyed Gyants reuiue out of his owne loynes, and to see them of his flesh and bloud tyrannize ouer themselues. In his sight NIMROD casting off the awe of his holy Grand-father, grew imperious and cruell, and made his owne Kinsmen seruants. How easie a thing it is for a great spirit

to

to be the head of a faction; when euen brethren will stoope to seruitude. And now when men are combined together, euill and presumptuous motions finde incouragement in multitudes; and each man takes a pride in seeming forwardest: wee are the cheerefuller in good when wee haue the assistance of company; much more in sinning, by how much we are more prone to euill then good. It was a proud word; *Come, let vs build vs a Citie and a Towre, whose top may reach to Heauen.*

THEY were newly come downe from the Hills vnto the Playnes, and now thinke of raysing vp an Hill, of building in the Playne: when their Tents were pitched vpon the Mountaynes of *Armenia*, they were as neere to Heauen as their Towre could make them; but their ambition must needes aspire to an height of their owne rayling. Pride is euer discontented; and still seekes matter of boasting in her owne workes.

HOW fondly doe men reckon without God; *Come, let vs build*; As if there had beene no stop but in their owne will: As if both Earth and Time had beene theirs: Still doe all naturall men build *Babel*, fore-casting their owne plots so resolutely, as if there were no power to countermand them: It is iust with GOD that peremptorie determinations seldome prosper: whereas those things which are fearefully, and modestly vnder-taken, commonly succeede.

LET vs build vs a Citie. If they had taken God with them, it had beene commendable; establishing of societies is pleasing to him that is the God of order: But a Towre whose top may reach to Heauen, was a shamefull arrogance, an impious presumption; who would thinke that we little Ants that creepe vpon this earth, should thinke of climbing vp to Heauen, by multiplying of earth?

PRIDE euer lookes at the highest: the first Man would know as God, these would dwell as God, Couetousnesse and Ambition know no limits. And what if they had reacht vp to heauen? some Hills are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be vpon earth; and Man is but earth, though he be aboue the clouds: The neerer they had beene to heauen, the more subiect should they haue been to the violences of heauen; to thunders, lightnings, and those other higher inflamations: what had this beene, but to thrust themselues into the hands of the reuenger of all wicked insolences? God loues that heauen should be lookt at, and affected with all humble desires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

BVT wherefore was all this? Not that they loued so much to be neighbours to heauen, as to be famous vpon earth; It was not commodity that was heere sought, not safetie, but glory: whither doth not thirst of fame carry men, whether in good or euill? It makes them seeke to climbe to heauen, it makes them not feare to runne downe head-long to hell: Euen in the best things desire of praise stands in competition with conscience, and brags to haue the more clients. One builds a Temple to DIANA, in hope of glorie, intending it for one of the great wonders of the World; another in hope of Fame burnes it. He is a rare man that hath not some *Babel* of his owne, whereon he bestowes paines and cost, only to be talked of. If they had done better

better things in a vaine-glorious purpoſe, their act had bin accurſed; if they had built houſes to God, if they had ſacrificed, prayed, liued well; the intent poyſons the action: but now both the act and the purpoſe are equally vaine, and the iſſue is as vaine as eyther.

God hath a ſpeciall indignation at pride aboue all ſinnes, and will croſſe our endeuours, not for that they are euill (what hurt could be in laying one brick vpon another?) but for that they are proudly vndertaken: He could haue hindered the laying of the firſt ſtone; and might as eaſily haue made the trench for the foundation, the graue of the builders: but hee loues to ſee what wicked men would doe; and to let fooles runne themſelues out of breath: what monument ſhould they haue had of their owne madneſſe, and his powerfull interruption, if the walles had riſen to no height? To ſtop them then in the midſt of their courſe, he meddles not with either their hands, or their feete, but their tongues; not by pulling them out, not by looſing their ſtrings, not by making them ſay nothing, but by teaching them to ſay too much: Heere is nothing varied but the ſound of Letters; euen this fruſtrates the worke, and befooles the workemen: How eaſie is it for God tenne thouſand wayes to correct and foreſtall the greateſt proiects of men? Hee that taught Adam the firſt words, taught them words that neuer were. One calls for bricke, the other lookes him in the face, and wonders what hee commands, and how and why hee ſpeakes ſuch words, as were neuer heard; and in ſtead thereof brings him morter, returning him an anſwere as little vnderſtood: each chides with other, expreſſing his choler, ſo as hee onely can vnderſtand himſelfe: From heate they fall to quiet intreaties, but ſtill with the ſame ſucceſſe. At firſt euery man thinkes his fellow mockes him: but now perceiuing this ſerious confuſion, their onely anſwere was ſilence, and ceaſing; they could not come together, for no man could call them to be vnderſtood; and if they had aſſembled, nothing could be determined, becauſe one could neuer attaine to the others purpoſe: No, they could not haue the honour of a generall diſmiſſion, but each man leaues his Trowell and ſtation, more like a foole then hee vndertooke it: So commonly actions begunne in glorie, ſhut vp in ſhame. All externall actions depend vpon the tongue: No man can know anothers minde, if this be not the interpreter; hence, as there were many tongues giuen to ſtay the building of *Babel*, ſo there were as many giuen to build the new *Ieruſalem*, the Euangelicall Church. How deare hath *Babel* coſt all the world? At the firſt, when there was but one Language, men did ſpend their time in Arts; (ſo was it requiſite at the firſt ſettling of the world, and ſo came early to perfection) but now we ſtay ſo long (of neceſſitie) vpon the ſhell of tongues, that we can hardly haue time to chew the ſweete kernell of knowledge: Surely, men would haue growne too proud, if there had beene no *Babel*: It falls out oft-times that one ſinne is a remedie of a greater. Diuiſion of tongues muſt needes ſlacken any work: Multiplicitie of language had not beene giuen by the Holy Ghoſt, for a bleſſing to the Church, if the world had not beene before poſſeſſed with multiplicitie of languages, for a puniſhment: Hence it is that the building of our *Sion* riſes no faſter, becauſe our tongues are diuided; Happie were the Church of God, if we all ſpake but one language: Whiles wee differ, wee

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can build nothing but *Babel*; difference of tongues caused their *Babel* to cease, but it builds ours.

Of Abraham.

IT was fit that he which should be the Father and patterne of the faithfull, should be throughly tried: for in a set copie euery fault is important, and may proue a rule of error: of ten trialls which Abraham passed, the last was the soreſt: No sonne of Abraham can hope to escape temptations, while he sees that bosome, in which he desires to rest, so assaulted with difficulties. Abraham must leaue his Countrey, and kindred, and liue among strangers; The calling of God neuer leaues men, where it findes them; The earth is the Lords, and all places are alike to the wise and faithfull: If *Chaldea* had not beene grossely idolatrous, Abraham had not left it; no bond must tie vs to the danger of infection.

But whither must he goe? To a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoeuer he is, that hee is acquainted with God; wee are neuer out of our way, while wee follow the calling of God. Neuer any man lost by his obedience to the Higheſt; because Abraham yeelded, God giues him the possession of *Canaan*: I wonder more at his faith in taking this possession, then in leauing his owne; Behold: Abraham takes possession for that Seed which he had not; which in nature he was not like to haue; of that Land whereof he should not haue one foote, wherein his Seed should not bee settled of almost fiue hundred yeeres after: The power of faith can preuent time, and make future things present; If we be the true sonnes of Abraham, we haue already (while we soiourne heere on earth) the possession of our Land of Promise: while wee seeke our Countrey, we haue it.

Yet euen *Canaan* doth not afford him bread, which yet he must beleeue shall flow with milke and hony to his Seed: sense must yeeld to faith; woe were vs, if we must iudge of our future estate by the present: *Ægypt* giues releeſe to Abraham, when *Canaan* cannot. In outward things, Gods enemies may fare better, then his friends: Thrise had *Ægypt* preserued the Church of God, in Abraham, in Iacob, in Christ; God oft-times makes vse of the world, for the behoofe of his; though without their thankes; as contrarily hee vses the wicked for scourges to his owne inheritance, and burnes them; because in his good they intended euill.

But what a change is this? Hitherto hath Sarah bin Abrahams wife, now *Ægypt* hath made her his sister; feare hath turned him from an husband to a brother; No strength of faith can exclude some doubtings: God hath said, I will make thee a great Nation; Abraham saith, the *Ægyptians* will kill me: He that liued by his faith, yet shrinketh, and sinneth. How vainely shall we hope to beleeue without all feare, and to liue without infirmities? Some little aspersions of vnbeleefe cannot hinder the praise and power of faith;

faith; ABRAHAM beleeued, and it was imputed to him for righteousnesse. He that through inconsiderateneſſe doubted twice of his owne life, doubts not of the life of his Seed, euen from the dead and dry wombe of SARAH, yet was it more difficult that his Posteritie should liue in SARAH, then that SARAHS husband should liue in *Egypt*: This was aboue nature, yet hee beleeues it. Sometimes the beleeuer sticks at easie trialls, and yet breakes through the greatest temptations without feare: ABRAHAM was old ere this promise and hope of a sonne; and still the older, the more vncapable; yet God makes him waite twenty fiue yeeres for performance. No time is long to faith; which hath learned to deferre hopes without fainting and irkesomeneſſe.

ABRAHAM heard this newes from the Angell, and laughed: SARAH heard it, and laughed; they did not more agree in their desire, then differ in their affection; ABRAHAM laughed for ioy; SARAH for distrust; ABRAHAM laughed, because he beleeued it would be so; SARAH, because shee beleeued it could not be: the same act varies in the manner of doing, and the intention of the doer; Yet SARAH laught but within her selfe, and is bewrayed: How God can finde vs out in secret sinnes! how easily did shee now thinke, that hee which could know of her inward laughter, could know of her conception! and now shee that laughed, and beleeued not, beleeueth and feareth.

WHAT a liuely patterne doe I see in ABRAHAM and SARAH, of a strong faith, and weake! of strong in ABRAHAM, and weake in SARAH: Shee to make God good of his word to ABRAHAM, knowing her owne barrennesse, substitutes an HAGAR; and in an ambition of Seed, perswades to Poligamy. ABRAHAM had neuer looked to obtaine the promise by any other then a barren wombe, if his owne wife had not importunde him to take another: when our owne apparent meanes faile, weake faith is put to her shifts; and proiects strange deuices of her owne, to attaine her end. Shee will rather conceiue by another wombe, then be childlesse: when she heares of an impossibilitie to nature, shee doubteth, and yet hides her diffidence; and when shee must beleeue, feareth, because shee did distrust: ABRAHAM heares, and beleeues, and expects, and reioyces; he saith not, I am old and weake; SARAH is old and barren; where are the many Nations that shall come from these withered loynes? It is enough to him that God hath said it: he sees not the meanes, he sees the promise. Hee knew that God would rather raise him vp Seed from the very stones that he trod vpon, then himselfe should want a large and happy issue.

THERE is no faith where there is either means or hopes. Difficulties and impossibilities are the true obiects of beleefe: Hereupon God addes to his name, that which hee would fetch from his loynes, and made his name as ample as his Posterity: neuer any man was a loser by beleeuing: Faith is euer recompensed with glory.

NEITHER is ABRAHAM content only to wait for God, but to smart for him. God bids him cut his owne flesh; he willingly sacrifices this parcell of his skinne and bloud, to him that was the owner of all: How glad he is to carry this painfull marke of the loue of his Creator? How forward to seale this couenant with bloud, betwixt God and him? not regarding the

ſoreneſſe of his body, in compariſon of the confirmation of his ſoule. The wound was not ſo grieuous as the ſignification was comfortable. For herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould purge his ſoule from all corruption. Well is that part of vs loſt, which may giue aſſurance of the ſaluation of the whole; our faith is not yet ſound, if it haue not raught vs to neglect payne for God, and more to loue his Sacraments, then our owne fleſh.

Of Isaac *ſacrificed.*

BVt all theſe are but eaſie taskes of Faith: all Ages haue ſtood amazed at the next; not knowing whether they ſhould more wonder at Gods command, or Abrahams obedience: Many yeeres had that good Patriarch wayted for his Isaac; now at laſt he hath ioyfully receiued him, and that with this gracious acclamation; *In* Isaac *ſhall thy ſeede be called, and all Nations bleſſed.* Behold, the ſonne of his Age, the ſonne of his Loue, the ſonne of his Expectation, he that might not indure a mock from his brother, muſt now indure the knife of his Father; *Take thine only ſonne* Isaac *whom thou loueſt, and get thee to the Land of Moriah, and offer him there for a burnt offering.*

Never any gold was tryed in ſo hot a fire. Who but Abraham would not haue expoſtulated with God? What? Doth the God of mercies now begin to delight in bloud? Is it poſſible that Murder ſhould become Piety? Or if thou wilt needes take pleaſure in an humane ſacrifice, is there none but Isaac fit for thine Altar, none but Abraham to offer him? Shall theſe hands deſtroy the fruit of mine owne loynes? Can I not be faithfull vnleſſe I be vnnaturall? Or if I muſt needes be the Monſter of all Parents, will not Ismael yet be accepted? O God, where is thy mercy, where is thy iuſtice? Haſt thou giuen me but one onely ſonne, and muſt I now ſlay him? Why did I wayt ſo long for him? Why didſt thou giue him me? Why didſt thou promiſe me a bleſſing in him? What will the Heathen ſay, when they ſhall heare of this infamous maſſacre? How can thy Name, and my Profeſſion eſcape a perpetuall blaſphemy? With what face ſhall I looke vpon my wife Sarah, whoſe ſonne I haue murdered? How ſhall ſhee entertayne the Executioner of Isaac? Or who will beleeue that I did this from thee? How ſhall not all the World ſpet at this holy cruelty, and ſay, There goes the man that cut the throat of his owne ſonne. Yet if he were an vngracious or rebellious child, his deſerts might giue ſome colour to this violence: but to lay hands on ſo deare, ſo dutifull, ſo hopefull a ſonne, is vncapable of all pretences.

But grant that thou which art the God of Nature, mayſt either alter or neglect it, what ſhall I ſay to the truth of thy promiſes? Can thy iuſtice admit contradictions? Can thy decrees be changeable? Canſt thou promiſe and diſappoint? Can theſe two ſtand together, Isaac ſhall liue to be the father of Nations; and Isaac ſhall now dye by the hand of his Father?

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when ISAAC is once gone, where is my seed, where is my blessing? O God, if thy commands and purposes be capable of alteration, alter this bloudy sentence, and let thy first word stand.

THESE would haue beene the thoughts of a weake heart: But GOD knew that he spake to an ABRAHAM, and ABRAHAM knew that he had to doe with a God: Faith had taught him not to argue, but obey; In an holy wilfulnesse he either forgets Nature, or despises her, hee is sure that what God commands is good, that what he promises, is infallible, and therefore is careleſse of the meanes, and trusts to the end.

IN matters of God, whosoeuer consults with flesh and bloud, shall neuer offer vp his ISAAC, to God: there needes no Counsellor when we know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not suffer him so much as to be sorry for that he must doe. SARAH her selfe may not know of Gods charge, & her husbands purpose, least her affection should haue ouer-come her faith; least her weakenesse now growne importunate, should haue said, Disobey God and dye. That which he must doe, he will doe; he that hath learned not to regard the life of his sonne, had learned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions of others, when we haue a direct word from God. The good Patriarch rises early, and addresses himselfe to his sad iourney. And now must he trauell three whole dayes to doe this execution; and still must ISAAC be in his eye, whom all this while he seemes to see bleeding vpon the pile of Wood, which he carryes; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated with speed, and aggrauated with delay: All this while if ABRAHAM had repented him, he had leisure to returne. There is no small tryall, euen in the very time of tryall: now when they are come within sight of the chosen Mountayne, the seruants are dismissed; what a deuotion is this that will abide no witnesses? he will not suffer two of his owne Vassalls to see him doe that, which soone after all the world must know he hath done; yet is not ABRAHAM afraid of that piety, which the Beholders could not see without horror, without resistance, which no eare could heare of without abomination. What stranger could haue indured to see the Father carry the knife and fire, instruments of that death, which he had rather suffer then inflict? The sonne securely carrying that burden which must carry him?

BVT if ABRAHAMS heart could haue knowne how to relent, that question of his deare, innocent, and religious sonne had melted it into compassion, *My Father, Behold the fire and the wood, but where is the Sacrifice?* I know not whether that word, *My Father*, did not strike ABRAHAM as deepe, as the knife of ABRAHAM could strike his sonne: yet doth he not so much as thinke (O miserable man, that may not at once be a Sonne to such a God, and a Father to such a Sonne:) Still he persists, and conceales, and where he meant not, propheſies, *My Sonne, God shall prouide a Lambe for the burnt offering.*

THE heauy tydings was loth to come forth: It was a death to ABRAHAM to say what he must doe: Hee knowes his owne faith to act this, hee knowes not ISAACS to indure it. But now when ISAAC hath helped to build

the Altar, whereon he must be consumed; he heares (not without astonishment) the strange command of God, the finall will of his Father: My sonne, thou art the Lambe which God hath prouided for this burnt offering; If my bloud would haue excused thee, how many thousand times had I rather to giue thee my owne life, then take thine! Alas, I am full of dayes, and now of long liued not but in thee; Thou mightest haue preserued the life of thy Father, and haue comforted his death, but the God of vs both hath chosen thee: He that gaue thee vnto me miraculously, bids me by an vnvsuall meanes to returne thee vnto him. I neede not tell thee, that I sacrifice all my worldly ioyes, yea and my selfe in thee, but God must be obeyed; neither art thou too deare for him that calls thee: Come on, my Sonne, restore the life that God hath giuen thee by me: offer thy selfe willingly to these flames; send vp thy soule cheerefully vnto thy glory; and know that God loues thee aboue others, since he requires thee alone to be consecrated in sacrifice to himselfe.

Who cannot imagine with what perplexed mixtures of passions, with what changes of countenance, what doubts, what feares, what amazement, good Isaac receiued this sudden message from the mouth of his Father, how he questioned, how he pleaded? But when he had somewhat digested his thoughts, and considered that the Author was God, the actor Abraham, the action a sacrifice, he now approues himselfe the sonne of Abraham; now he incourages the trembling hands of his Father; with whom he striues in this prayse of forwardnesse, and obedience; now he offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the sword and fire, intreats his Father to doe that, which he would haue done though he had dissuaded him. O holy emulation of Faith! O blessed agreement of the Sacrificer, and Oblation! Abraham is as ready to take, as Isaac to giue; He binds those deare hands which are more straitly bound with the cords of duty, and resolution; he layes his sacrifice vpon the wood, which now before-hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kissed him his last, not without mutuall teares, he lifts vp his hand to fetch the stroke of death at once; not so much as thinking, Perhaps God will relent after the first wound; Now the stay of Abraham, the hope of the Church, lyes on bleeding vnder the hand of a Father, what bowels can choose but yearne at this spectacle? which of the sauagest Heathens that had beene now vpon the Hill of *Moriah*, and had seene (through the bushes) the sword of a Father hanging ouer the throate of such a sonne, would not haue beene more perplexed in his thoughts, then that vnexpected sacrifice was in those bryers? yet he whom it neerest concerned, is least touched; Faith hath wrought the same in him, which cruelty would in others, Not to be moued; He contemnes all feares, and ouerlookes all impossibilities; His heart tells him that the same hand which raysed Isaac from the dead womb of Sarah, can rayse him againe from the ashes of his sacrifice: with this confidence was the hand of Abraham now falling vpon the throat of Isaac, who had giuen himselfe for dead, and reioyced in the change; when suddenly the Angell of God interrupts him, forbids him, commends him.

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THE voice of God was neuer ſo welcome, neuer ſo ſweet, neuer ſo ſeaſonable as now: It was the tryall that God intended, not the fact; ISAAC is ſacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue beene diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings, and proceeding, but in the concluſion alwayes comfortable: True ſpirituall comforts are commonly late and ſudden: God deferr's on purpoſe, that our tryalls may be perfect, our deliuerance welcome, our recompence glorious: ISAAC had neuer beene ſo precious to his father, if he had not beene recouered from death; if hee had not beene as miraculouſly reſtored, as giuen: ABRAHAM had neuer beene ſo bleſſed in his ſeede, if he had not neglected ISAAC for God.

THE only way to finde comfort in any earthly thing, is to ſurrender it (in a faithfull careleſneſſe) into the hands of God: ABRAHAM came to ſacrifice, he may not goe away with drie hands: God cannot abide that good purpoſes ſhould be fruſtrate. Leſt either he ſhould not doe that, for which he came, or ſhould want meanes of ſpeedie thankeſgiuing for ſo gracious a diſappointment; Behold, a *Ram* ſtands readie for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. Hee that made that Beaſt, brings him thither, faſtens him there: Euen in ſmall things there is a great prouidence: what myſteries there are in euery act of God! The only ſonne of God vpon this very hill, is laid vpon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is rayſed without impeachment, and exempted from the power of death: The Lambe of God which takes the ſinnes of the World, is here really offered, and accepted. One Sauiour in two figures; in the one, dying; reſtored in the other. So ABRAHAM, whiles he exerciſes his faith, confirmes it; and reioyces more to foreſee the true ISAAC in that place offered to death for his ſinnes, then to ſee the carnall ISAAC preſerued from death for the reward of his Faith. Whatſoeuer is deareſt to vs vpon earth is our ISAAC; happy are we if we can ſacrifice it to God; thoſe ſhall neuer reſt with ABRAHAM that cannot ſacrifice with ABRAHAM.

Of LOT *and Sodom.*

BEfore ABRAHAM and LOT grew rich, they dwelt together; now their wealth ſeparates them; Their ſocietie was a greater good then their riches: Many a one is a loſer by his wealth; Who would account thoſe things good which make vs worſe? It had beene the dutie of yong LOT to offer rather then to chooſe; to yeeld rather then contend: who would not here thinke ABRAHAM the Nephew; and LOT the Vncle? It is no diſparagement for greater perſons to beginne treaties of Peace. Better doth it beſeeme euery ſonne of ABRAHAM to winne with loue, then to ſway with power. ABRAHAM yeelds-ouer this right of his choiſe; LOT takes it.

And behold, Lot is croſſed in that which he choſe, Abraham is bleſſed in that which was left him; God neuer ſuffers any man to leeſe by an humble remiſſion of his right in a deſire of peace.

Wealth hath made Lot not only vndutifull, but couetous; he ſees the goodly Playnes of *Iordan*, the richneſſe of the ſoyle, the commodity of the Riuers, the ſituation of the Cities, and now not once inquiring into the conditions of the Inhabitants, he is in loue with *Sodom*: Outward appearances are deceitfull guides to our iudgement, or affections: they are worthy to be deceiued that value things as they ſeeme: It is not long after that Lot payes deare for his raſhneſſe. He fled for quietneſſe with his Vncle, and findes Warre with ſtrangers: Now is he carryed priſoner with all his ſubſtance, by great Enemies; Abraham muſt reſcue him, of whom hee was forſaken. That wealth which was the cauſe of his former quarrels, is made a prey to mercileſſe Heathens: That place which his eye couetouſly choſe, betrayes his life and goods. How many Chriſtians, whiles they haue looked at gayne, haue loſt themſelues?

Yet this ill ſucceſſe hath neither driuen out Lot, nor amended *Sodom*, he ſtill loues his commodity, and the *Sodomites* their ſinnes: wicked men grow worſe with afflictions, as water growes more cold after an heat: And as they leaue not ſinning, ſo God leaues not plaguing them, but ſtill followes them with ſucceſſion of iudgements. In how few yeeres hath *Sodom* forgot ſhee was ſpoyled, and led captiue? If that wicked Citie had beene warned by the ſword, it had eſcaped the fire; but now this viſitation had not made ten good men, in thoſe fiue Cities: How fit was this heape for the fire, which was all chaffe? Onely Lot vexed his righteous ſoule with the ſight of their vncleanneſſe; Hee vexed his owne ſoule, for who bade him ſtay there? yet becauſe he was vexed, he is deliuered. He eſcapeth their iudgement, from whoſe ſinnes he eſcaped. Though he would be a gheſt of *Sodom*, yet becauſe he would not entertayne their ſinnes, hee becomes an Hoſt to the Angels: Euen the good Angels are the executioners of Gods iudgement: There cannot be a better or more noble act then to doe iuſtice vpon obſtinate Malefactors.

Who can be aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with Lot? the houſes of holy men are full of theſe heauenly Spirits, when they know not; they pitch their Tents in ours, and viſit vs when we ſee not; and when we feele not, protect vs; It is the honor of Gods Saints to be attended by Angels: The filthy *Sodomites* now flocke together, ſtirred vp with the furie of enuie, and luſt, and dare require to doe that in troups, which to act ſingle, had beene too abominable; to imagine, vnnaturall. Continuance and ſocietie in euill makes wicked men outrageous, and impudent: It is not enough for Lot to be the Witneſſe, but he muſt be the Bawd alſo. *(Bring forth theſe men that we may know them.)*

Behold: euen the *Sodomites* ſpeake modeſtly; though their acts and intents be villanous. What a ſhame it is for thoſe which profeſſe puritie of heart, to ſpeake filthily? The good man craues and pleades the lawes of hoſpitalitie; and when he ſees head-ſtrong purpoſes of miſchiefe, chooſes rather to be an ill father, than an ill Hoſt: His intention was good, but his offer

offer was faulty; If through his allowance the *Sodomites* had defiled his daughters; it had beene his ſinne: If through violence they had defiled his gheſts; it had bin only theirs: There can be no warrant for vs to ſin, leſt others ſhould ſin: It is for God to preuent ſins with iudgements, it is not for men to preuent a greater ſin with a leſſe: the beſt minds when they are troubled, yeeld inconſiderat motions; as water that is violently ſtirred, ſends vp bubbles: God meant better to Lot, then to ſuffer his weake offer to be accepted: Thoſe which are bent vpon villany, are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by floud-gates, ſwell ouer the bankes.

Many a one is hardened by the good word of God; and in ſtead of receiuing the counſell, rages at the meſſenger: When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God finds it time to ſtrike; Now Lots gheſts begin to ſhew themſelues Angels, and firſt deliuer Lot in *Sodom*, then from *Sodom*: Firſt ſtrike them with blindnes, whom they will after conſume with fire. How little did the *Sodomites* thinke that vengeance was ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not find: Lot with the Angels is in ſecure light, and ſees them miſerable, and foreſees them burning. It is the vſe of God to blind and beſot thoſe whom he meanes to deſtroy: The light which they ſhall ſee ſhall be fiery, which ſhall be the beginning of an euerlaſting darknes, and a fire vnquenchable: Now they haue done ſinning, and God begins to iudge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good Lot, though ſought for by the *Sodomites*, and newly puld into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would be ſaued alone; faith makes vs charitable with neglect of all perill: Hee warnes them like a Prophet, and aduiſes them like a Father, but both in vaine; he ſeemes to them as if he mocked, and they do more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes? Who euer ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowres muſt fall, how ſhal nothing burne but this Valley? So to carnall men preaching is fooliſhneſſe, deuotion idleneſſe, the Prophets madde men, Paul a babbler: Theſe mens incredulity is as worthy of the fire, as the others vncleanneſſe. He that beleeues not, is condemned alreadie.

The meſſengers of God doe not only haſten Lot, but pull him by a gracious violence out of that impure City. They thirſted at once after vengeance vpon *Sodom*, and Lots ſafety; they knew God could not ſtrike *Sodom*, till Lot were gone out, and that Lot could not be ſafe within thoſe walls. We are all naturally in *Sodom*: if God did not hale vs out, whiles we linger, we ſhould be condemned with the world. If God meete with a very good field, he pulls vp the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to vs only, but to ours! God ſaues Lot for Abrahams ſake, and *Zoar* for Lots ſake; If *Sodom* had not bin too wicked, it had eſcaped: Were it not for Gods deare children,

dren, that are intermixed with the world, it could not ſtand: The wicked owe their liues vnto thoſe few good; whom they hate and perſecute. Now at once the Sunne riſes vpon *Zoar*, and fire falls downe vpon *Sodom*: Abraham ſtands vpon the hill, and ſees the Cities burning; It is faire weather with Gods children, when it is fouleſt with the wicked. Thoſe which burned with the fire of luſt, are now conſumed with the fire of vengeance: They ſinned againſt nature; and now againſt the courſe of nature, fire deſcends from Heauen, and conſumes them: Lot may not ſo much as looke at the flame, whether for the ſtay of his paſſage, or the horror of the ſight, or triall of his faith, or feare of commiſeration. Small precepts from God are of importance; obedience is as well tryed, and diſobedience as well puniſhed in little, as in much: His wife doth but turne back her head, whether in curioſity, or vnbeleefe, or loue and compaſſion of the place; ſhee is turned into a monument of diſobedience: what doth it auaile her not to be turned into aſhes in *Sodom*, when ſhe is turned into a piller of Salt in the plaine? He that ſaued a whole City, cannot ſaue his owne wife. God cannot abide ſmall ſins, in thoſe whom he hath obliged. If we diſpleaſe him, God can as well meet with vs out of *Sodom*: Lot now comne into *Zoar*, maruels at the ſtay of her, whom he might not before looke back to call; and ſoone after returning to ſeeke her, beholds this change with wonder and griefe: He finds ſalt in ſtead of fleſh, a piller in ſtead of a wife; he finds *Sodom* conſumed, and her ſtanding; and is more amazed with this, by how much it was both more neere him, and leſſe expected.

When God deliuers vs from deſtruction, he doth not ſecure vs from all afflictions: Lot hath loſt his wife, his allies, his ſubſtance, and now betakes himſelfe to an vncomfortable ſolitarineſſe.

Yet though he fled from company, he could not fly from ſin: He who could not be tainted with vncleanneſſe in *Sodom*, is ouertaken with drunkenneſſe and inceſt in a caue: Rather then Satan ſhall not want baits, his owne daughters wil proue *Sodomites*; Thoſe which ſhould haue comforted, betrayed him: How little are ſome hearts moued with iudgements? The aſhes of *Sodom*, and the piller of ſalt, were not yet out of their eye, when they dare thinke of lying with their owne Father. They knew that whileſt Lot was ſober he could not be vnchaſt: Drunkenneſſe is the way to all beaſtiall affections, and acts. Wine knowes no difference eyther of perſons, or ſins: No doubt, Lot was afterwards aſhamed of his inceſtuous Seed, and now wiſhed he had come alone out of *Sodom*; yet euen this vnnaturall bed was bleſſed with encreaſe; and one of our Sauiours worthy Anceſtors ſprung after from this line. Gods election is not tyed to our meanes; neither are bleſſings or curſes euer traduced; The chaſte bed of holy parents hath oftimes bred a monſtrous generation; and contrarily, God hath rayſed ſometimes an holy Seed from the drunken bed of Inceſt, or Fornication. It hath beene ſeene, that weightie eares of corne haue growne out of the compaſſe of the tilled field: Thus will God magnifie the freedome of his owne choyce; and let vs know that we are not borne, but made good.

(* * *)

Contemplations.

THE THIRD BOOKE.

Iacob *and* Eſau.

Iacob *and* Laban.

Dinah.

Iudah *and* Thamar.

Ioſeph.

Contemplations.

THE THIRD BOOKE.

Iacob and Esau.

Iacob and Laban.

Dinah.

Iudah and Thamar.

Ioseph.

TO THE RIGHT HONORABLE THE LORD *DENNY*, BARON OF *WALTHAM*, MY SINGVLAR GOOD PATRON: All GRACE and HAPPINESSE.

RIght Honorable: *I know, and in all humility confesse, how weake my Discourse is, and how vnworthy of this diuine subiect, which I haue vndertaken; which if an Angell from heauen should say hee could sufficiently comment vpon, I should distrust him: Yet this let mee say, (without any vaine boasting) that these thoughts (such as they are) through the blessing of* GOD, *I haue wouen out of my selfe, as holding it (after our Sauiours rule) better to giue, then to receiue. It is easier to heape together large volumes of others labours, then to worke out lesser of our owne:*

owne: and the suggestion of one new thought, is better then many repeated.

This part (which together with the Author, is yours) shall present to your Lordship, the busiest of all the Patriarkes, together with his trialls, and successe: wherein you shall see Esau *stripped by fraud, of that which he willingly sold,* Iacobs *hard aduentures for the blessing, and no lesse hard seruices for his wiues and substance, his dangerous encounters ending ioyfully, the rape of his onely daughter, seconded with the trecherous murder of his sonnes,* Iudahs *wrong to* Thamar *repayed by his owne vncleanesse:* Iosephs *sale, imprisonment, honor, piety; The sinne of his brethren well bestowed, well answered. I so touch at the vses of all these, as one that know, it is easie to say more, and impossible to say enough.* God *giue a blessing to my endeuours, and a pardon to my weaknesse; to your Lordship, an encrease of his graces, and perfection of all happinesse.*

Your Lordships humbly and offi-

ciously deuoted in all dutie,

Ios. Hall.

Contemplations.

THE THIRD BOOKE.

Of IACOB *and* ESAV.

OF all the Patriarks, none made so little noyse in the World as ISAAC; none liued either so priuately, or so innocently: Neither know I whether hee approued himselfe a better Sonne or an Husband. For the one; Hee gaue himselfe ouer to the knife of his Father, and mourned three yeeres for his Mother; for the other, he sought not to any handmaids bed, but in a chaste forbearance reserued himselfe for twentie yeeres space, and prayed: REBECCA was so long barren, his prayers proued more effectuall then his seede. At last shee conceiued, as if shee had beene more then the daughter in law to SARAH; whose sonne was giuen her, not out of the power of Nature, but of her husbands Faith.

GOD is oft better to vs then we would: ISAAC prayes for a sonne; God giues him two at once: Now, shee is no lesse troubled with the strife of the children in her wombe, then before with the want of children: wee know not when we are pleased; that which we desire, oft-times discontents vs more in the fruition; we are readie to complayne both full and fasting. Before REBECCA conceiued, shee was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts with the spirit: There is no grace where is no vnquietnesse: ESAV alone would not haue striuen: Nature will euer agree with it selfe; Neuer any REBECCA conceiued only an ESAV; or was so happy as to conceiue none but a IACOB; Shee must be the Mother of both, that shee may haue both ioy and exercise. This strife began early; Euery true *Israelite* begins his warre with his being. How many actions which we know not of, are not without presage and signification?

THESE two were the Champions of two Nations; the field was their mothers wombe; their quarrell, precedency and superioritie: ESAV got

the right of Nature; Iacob of grace: yet that there might be some pretence of equality, left Esav should out-runne his brother into the World, Iacob holds him fast by the heele: So his hand was borne before the others foot: But because Esav is some minutes the elder; that the yonger might haue better clayme to that which God had promised, he buyes that, which he could not winne: If either by strife, or purchase, or suite, we can attayne spirituall blessings, we are happy: If Iacob had come forth first, he had not knowne how much hee was bound to God for the fauour of his aduancement.

There was neuer any meate, except the forbidden fruit, so deare bought, as this broth of Iacob; In both, the Receiuer and the Eater is accursed: Euery true sonne of *Israel* will be content to purchase spirituall fauours with earthly; And that man hath in him too much of the bloud of Esav, which will not rather dye then forgoe his birth-right.

But what hath careless Esav lost, if hauing sold his birth-right, he may obtayne the blessing? Or what hath Iacob gayned, if his brothers Venison may counteruaile his Pottage? Yet thus hath old Isaac decreed; who was now not more blinde in his eyes, then in his affections: God had forewarned him that the elder should serue the yonger, yet Isaac goes about to blesse Esav.

It was not so hard for Abraham to reconcile Gods promise and Isaacs sacrifice, as for Isaac to reconcile the superioritie of Iacob, with Esavs benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints haue beene sometimes transported with naturall affections: He saw himselfe preferred to Ismael, though the elder; he saw his father wilfully forgetting nature at Gods command, in binding him for sacrifice; He saw Esav lewdly matched with Heathens; and yet hee will remember nothing, but, Esav is my first borne; But how gracious is God, that when we would, will not let vs sinne? And so orders our actions, that we doe not what we will, but what we ought.

That God which had ordayned the Lordship to the yonger, will also contriue for him the blessing; what hee will haue effected, shall not want meanes: the Mother shall rather defeate the Sonne, and beguile the Father, then the Father shall beguile the chosen Sonne of his blessing. What was Iacob to Rebecca more then Esav? or what Mother doth not more affect the elder? But now God inclines the loue of the mother to the yonger, against the custome of nature, because the father loues the elder, against the promise: The affections of the Parents are diuided, that the promise might be fulfilled; Rebeccaes craft shall answere Isaacs partialitie: Isaac would vniustly turne Esav into Iacob, Rebecca doth as cunningly turne Iacob into Esav: her desire was good, her meanes were vnlawfull; God doth oft-times effect his iust will by our weakenesses; yet neither thereby iustifying our infirmities, nor blemishing his owne actions.

Here was nothing but counterfayting; a fayned Person, a fayned Name, fayned Venison, a fayned Answere, and yet behold, a true blessing; but to the man, not to the meanes: Those were so vnsound, that Iacob himselfe doth more feare their curse, then hope for their successe. Isaac was now both simple and old: yet if he had perceiued the fraud, Iacob had

had beene more ſure of a curſe, then he could be ſure, that he ſhould not be perceiued.

THOSE which are playne-hearted in themſelues, are the bittereſt enemies to deceit in others: REBECCA preſuming vpon the Oracle of God, and her huſbands ſimplicitie, dare be his ſuretie for the danger, his Counſeller for the carriage of the buſineſſe, his cooke for the dyet, yea dreſſes both the meat and the man: and now puts wordes into his mouth, the diſh into his hand, the garments vpon his backe, the Goates hayre vpon the open parts of his body, and ſends him in thus furniſhed for the bleſſing; Standing, no doubt, at the dore, to ſee how well her leſſon was learned, how well her deuice ſucceeded. And if old ISAAC ſhould by any of his ſenſes haue diſcerned the guile; ſhee had ſoone ſtept in, and vnder-taken the blame, and vrged him with that knowne will of God concerning IACOBS Dominion, and ESAVS ſeruitude, which either age or affection had made him forget.

AND now ſhee wiſhes ſhee could borrow ESAVS tongue as well as his garments, that ſhee might ſecurely deceiue all the ſenſes of him, which had ſuffered himſelfe more dangerouſly deceiued with his affection: But this is paſt her remedie: her ſonne muſt name himſelfe ESAV with the voice of IACOB. It is hard if our tongue doe not bewray what we are, in ſpight of our habit. This was enough to worke ISAAC to a ſuſpicion, to an inquirie, not to an incredulitie: He that is good of himſelfe, will hardly beleeue euill of another; And will rather diſtruſt his owne ſenſes, then the fidelitie of thoſe he truſted: All the ſenſes are ſet to examine; none ſticketh at the iudgement but the eare; To deceiue that, IACOB muſt ſecond his diſſimulation with three lyes at one breath: I am ESAV, as thou badſt me, my Veniſon: one ſinne intertayned fetcheth in another; and if it bee forced to lodge alone, either departeth, or dyeth: I loue IACOBS bleſſing, but I hate his lye. I would not doe that wilfully, which IACOB did weakely, vpon condition of a bleſſing: He that pardoned his infirmity, would curſe my obſtinateneſſe.

GOOD ISAAC ſets his hands to try whether his eares informed him aright; hee feeles the hands of him whoſe voyce hee ſuſpected: that honeſt heart could not thinke, that the skinne might more eaſily be counterfayted, then the lungs: A ſmall ſatisfaction contents thoſe whom guiltineſſe hath not made ſcrupulous: ISAAC beleeues, and bleſſes the yonger Sonne in the garments of the elder: If our heauenly Father ſmell vpon our backs the ſauour of our elder brothers Robes, wee cannot depart from him vnbleſſed.

NO ſooner is IACOB gone away full of the ioy of his bleſſing, then ESAV comes in, full of the hope of the bleſſing: And now he cannot repent him to haue ſold that in his hunger for pottage; which in his pleaſure he ſhall buy againe with Veniſon. The hopes of the wicked faile them when they are at higheſt, whereas Gods children finde thoſe comforts in extremity which they durſt not expect.

NOW he comes in blowing, and ſweating for his reward, and findes nothing but a repulſe: Lewd men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no anſwere, but, *Who art thou?*

Both the Father and the Sonne wonder at each other, the one with feare, the other with griefe; Isaac trembled, and Esav wept; the one vpon conſcience, the other vpon enuy: Isaacs heart now told him, that he ſhould not haue purpoſed the bleſſing where he did; and that it was due to him vnto whom it was giuen, and not purpoſed; hence hee durſt not reuerſe that which he had done, with Gods will, beſides his owne: For now he ſaw that he had done vnwilling iuſtice: God will finde both time and meanes to reclayme his owne, to preuent their ſinnes, to manifeſt and reforme their errors: who would haue looked for teares from Esav? Or who dare truſt teares, when he ſees them fall from ſo graceleſſe eyes?

It was a good word, *Bleſſe me alſo, my Father*; Euery miſcreant can wiſh himſelfe well: No man would be miſerable, if it were enough to deſire happineſſe: Why did he not rather weepe to his Brother, for the pottage; then to Isaac for a bleſſing? If he had not then ſold, he had not needed now to begge: It is iuſt with God to denie vs thoſe fauours which we were careleſſe in keeping, and which we vnder-valued in inioying. Esavs eares finde no place for Isaacs repentance; Except it were that he hath done that by wile, which he ſhould haue done vpon duty.

No motiue can cauſe a good heart to repent that he hath done well; how happy a thing it is to know the ſeaſons of grace, and not to neglect them! how deſperate to haue knowne and neglected them! theſe teares were both late and falſe; the teares of rage, of enuy, of carnall deſire; worldly ſorrow cauſeth death: yet whiles Esav howles out thus for a bleſſing, I heare him cry out of his fathers ſtore (*Haſt thou but one bleſſing, my Father*) of his brothers ſubtlety (was he not rightly called Iacob?) I doe not heare him blame his owne deſerts. He did not ſee, while his Father was deceiued, and his brother craftie, that God was iuſt, and himſelfe vncapable: he knew himſelfe profane; and yet claymes a bleſſing.

Those that care not to pleaſe God, yet care for the outward fauours of God, and are readie to murmure if they want them, as if God were bound to them, and they free. And yet ſo mercifull is God, that he hath ſecond bleſſings for thoſe that loue him not, and giues them all they care for. That one bleſſing of ſpeciall loue is for none but *Iſrael*; but thoſe of common kindneſſe are for them that can ſell their birth-right: This bleſſing was more then Esav could be worthy of: yet like a ſecond Cain, he reſolues to kill his brother, becauſe he was more accepted: I know not whether he were a worſe ſonne, or brother; He hopes for his fathers death, and purpoſes his brothers; and vowes to ſhead bloud in ſtead of teares. But wicked men cannot be ſo ill as they would; that ſtrong Wreſtler againſt whom Iacob preuayled, preuayled with Esav, and turned his wounds into kiſſes. An Hoaſt of men came with Esav, an Armie of Angels met Iacob. Esav threatned, Iacob prayed: His prayers and preſents haue melted the heart of Esav into loue. And now in ſtead of the grim and ſterne countenance of an executioner, Iacob ſees the face of Esav, as the face of God. Both Men and Deuils are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. He that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe mindes which are exaſperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Of

Of IACOB *and* LABAN.

ISAACS life was not more retyred and quiet, then IACOBS was busie and troublesome. In the one I see the Image of contemplation, of action in the other. None of the Patriarchs saw so euill dayes as he; from whom iustly hath the Church of God therefore taken her name. Neither were the faithfull euer since called *Abrahamites*, but *Israelites*: that no time might be lost, he beganne his strife in the wombe; after that, he flyes for his life from a cruell Brother to a cruell Vncle. With a staffe goes he ouer *Iordan* alone; doubtfull and comfortlesse, not like the sonne of ISAAC. In the way the earth is his bed, and the stone his pillow; Yet euen there he sees a vision of Angels: IACOBS heart was neuer so full of ioy, as when his head lay hardest. God is most present with vs in our greatest deiection, and loues to giue comfort to those that are forsaken of their hopes.

HE came farre to finde out an hard friend; and of a Nephew becomes a Seruant. No doubt when LABAN heard of his sisters sonne, he looked for the Camels and attendance that came to fetch his sister REBECCA; not thinking that ABRAHAMS seruant could come better furnished, then ISAACS sonne: but now when he saw nothing but a staffe, hee lookes vpon him, not as an Vncle, but a Master. And while hee pretends to offer him a wife as the reward of his seruice, he craftily requires his seruice as the dowry of his wife.

AFTER the seruice of an hard Apprenticeship hath earned her whom he loued; his wife is changed, and he is in a sort, forced to an vnwilling adulterie: His Mother had before in a cunning disguise substituted him, who was the yonger sonne, for the elder; and now not long after, his father in law, by a like fraud, substitutes to him the elder daughter for the yonger: God comes often-times home to vs in our owne kinde; and euen by the sinne of others payes vs our owne, when we looke not for it. It is doubtfull whether it were a greater crosse to marry whom he would not, or to be disappointed of her whom he desired. And now he must beginne a new hope, where he made account of fruition. To rayse vp an expectation once frustrate, is more difficult, then to continue a long hope drawne on with likelihoods of performance: yet thus deare is IACOB content to pay for RACHEL, fourteene yeeres seruitude. Commonly Gods children come not easily by their pleasures: what miseries will not loue digest and ouercome? And if IACOB were willingly consumed with heat in the day, with frost in the night, to become the sonne in law to LABAN; What should we refuse to be the sonnes of God?

RACHEL whom he loued, is barren: LEA which was despised, is fruitfull; How wisely God weighs out to vs our fauours and crosses in an equall ballance; so tempering our sorrowes that they may not oppresse, and our ioyes that they may not transport vs: each one hath some matter of enuy to others, and of griefe to himselfe.

Lea enuies Rachels beautie, and loue; Rachel enuies Leahs fruitfulneſſe: Yet Lea would not be barren, nor Rachel bleare-eyed. I ſee in Rachel the Image of her Grand-mother Sara; both in her beautie of perſon, in her actions, in her ſucceſſe: ſhee alſo will needes ſuborne her hand-maid to make her a mother; and at laſt beyond hope her ſelfe conceiueth: It is a weake greedineſſe in vs to affect Gods bleſſings by vnlawfull meanes; what a proofe and praiſe had it beene of her faith if ſhee had ſtayed Gods leaſure, and would rather haue indured her barrenneſſe, then her huſbands Polygamie? Now ſhee ſhewes her ſelfe the Daughter of Laban; the Father for couetouſneſſe, the Daughters for emulation haue drawne ſinne into Iacobs bed: He offended in yeelding, but they more in ſolliciting him, and therefore the fact is not imputed to Iacob, but to them. In thoſe ſinnes which Satan drawes vs into, the blame is ours: in thoſe which we moue each other vnto, the moſt fault and puniſhment lyes vpon the Tempter. None of the Patriarchs diuided his ſeede into ſo many wombes as Iacob; none was ſo much croſſed in his ſeede.

Thvs, rich in nothing but Wiues and Children, was he now returning to his Fathers houſe, accounting his charge, his wealth. But God meant him yet more good. Laban ſees that both his Family, and his Flocks were well increaſed by Iacobs ſeruice. Not his loue therefore but his gayne makes him loth to part. Euen Labans couetouſneſſe is made by God the meanes to inrich Iacob.

Behold; his ſtrait Maſter intreats him to that recompence, which made his Nephew mightie, and himſelfe enuious: God conſidering his hard ſeruice, paid him his wages out of Labans folds. Thoſe Flocks and Herds had but few ſpotted Sheepe, and Goates, vntill Iacobs couenant: then (as if the faſhion had beene altered) they all ranne into parted colours; the moſt and beſt (as if they had beene wearie of their former owner) changed the colours of their yong, that they might change their Maſter.

In the very ſhapes and colours of brute Creatures there is a diuine hand, which diſpoſeth them to his owne ends. Small and vnlikely meanes ſhall preuaile where God intends an effect. Little pilled ſticks of Haſell or Poplar laid in the troughs, ſhall inrich Iacob with an increaſe of his ſpotted flocks; Labans ſonnes might haue tryed the ſame meanes, and fayled: God would haue Laban know that he put a difference betwixt Iacob and him; that as for fourteene yeeres he had multiplyed Iacobs charge of cattell to Laban, ſo now for the laſt ſixe yeeres he would multiply Labans flocke to Iacob: and if Laban had the more, yet the better were Iacobs: Euen in theſe outward things, Gods children haue many times ſenſible taſtes of his fauours aboue the wicked.

I know not whether Laban were a worſe Vncle, or Father, or Maſter: he can like well Iacobs ſeruice, not his wealth. As the wicked haue no peace with God, ſo the godly haue no peace with Men; for if they proſper not, they are deſpiſed; if they proſper, they are enuyed. This Vncle, whom his ſeruice had made his Father, muſt now vpon his wealth be fled from as an Enemie, and like an Enemie purſues him: If Laban had meant to haue taken a peaceable leaue, he had neuer ſpent ſeuen dayes iourney in following his innocent ſonne: Iacob knew his churliſhneſſe, and therefore reſolued

reſolued rather to be vnmannerly, then iniuried: well might he thinke, that hee, whoſe oppreſſion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore he wiſely prefers his owne eſtate to LABANS loue: It is not good to regard too much the vniuſt diſcontentment of worldly men, and to purchaſe vnprofitable fauour with too great loſſe.

BEHOLD: LABAN followes IACOB with one troupe, ESAV meetes him with another, both with hoſtile intentions: both goe on till the vtmoſt point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be fruſtrate, and when they are gone to the vtmoſt reach of their tether, hee pulls them back to their taske with ſhame: Lo now, LABAN leaues IACOB with a kiſſe; ESAV meetes him with a kiſſe: Of the one hee hath an oath, teares of the other, peace with both: Who ſhall need to feare man that is in league with God?

BVT what a wonder is this? IACOB receiued not ſo much hurt from all his enemies, as from his beſt friend. Not one of his haires periſhed by LABAN, or ESAV; yet he loſt a ioynt by the Angell, and was ſent halting to his graue: He that knowes our ſtrength, yet will wreſtle with vs for our exerciſe; and loues our violence and importunitie.

OH happy loſſe of IACOB! he loſt a ioynt, and wonne a bleſſing: It is a fauour to halt from God, yet this fauour is ſeconded with a greater. He is bleſſed, becauſe he would rather halt, then leaue ere he was bleſſed. If he had left ſooner, he had not halted, but he had not proſpered. That man ſhal goe away ſound, but miſerable, that loues a limbe more then a bleſſing. Surely, if IACOB had not wreſtled with God, he had been foyled with euils: how many are the troubles of the righteous!

NOT long after, RACHEL, the comfort of his life, dyeth. And when, but in her trauell, and in his trauell to his Father? When he had now before digeſted in his thoughts the ioy and gratulation of his aged Father, for ſo welcome a burden. His children, (the ſtaffe of his age) wound his ſoule to the death. RVBEN proues inceſtuous, IVDAH adulterous, DINAH rauiſhed, SIMEON and LEVI murderous, ER and ONAN ſtriken dead, IOSEPH loſt, SIMEON impriſoned; BENIAMIN the death of his Mother, the Fathers right hand, indangered; himſelfe driuen by famine, in his old age, to die amongſt the *Ægyptians*, a people that held it abomination to eate with him. If that Angell, with whom he ſtroue, and who therefore ſtroue for him, had not deliuered his ſoule out of all aduerſity, he had beene ſupplanted with euils, and had beene ſo farre from gaining the name of *Iſrael*, that he had loſt the name of IACOB: now what ſonne of *Iſrael* can hope for good dayes, when he heares his Fathers were ſo euill? It is enough for vs, if when we are dead, we can reſt with him in the Land of Promiſe. If the Angell of the Couenant once bleſſe vs, no paine, no ſorrowes can make vs miſerable.

Of Dinah.

I Find but one onely daughter of Iacob, who muſt needs therefore bee a great dearling to her Father; and ſhee ſo miſcarries, that ſhee cauſes her fathers griefe to bee more then his loue. As her mother Leah; ſo ſhee hath a fault in her eyes; which was, Curioſity: Shee will needs ſee, and be ſeene; and whiles ſhee doth vainely ſee, ſhee is ſeene luſtfully. It is not enough for vs to looke to our owne thoughts, except we beware of the prouocations of others: If wee once wander out of the liſts that God hath ſet vs in our callings, there is nothing but danger: Her virginity had beene ſafe, if ſhee had kept home; or if Sechem had forced her in her mothers tent, this loſſe of her virginity had beene without her ſinne; now ſhee is not innocent that gaue the occaſion.

Her eyes were guilty of this temptation; Only to ſee, is an inſufficient warrant to draw vs into places of ſpirituall hazard: If Sechem had ſeene her buſie at home, his loue had beene free from outrage; now the lightneſſe of her preſence gaue encouragement to his inordinate deſires. Immodeſty of behauiour makes way to luſt; and giues life vnto wicked hopes: yet Sechem bewrayes a good nature euen in filthineſſe; He loues Dinah after his ſinne, and will needs marry her whom hee had defiled. Commonly luſt ends in loathing: Ammon abhors Thamar as much, after his act, as before, he loued her; and beates her out of dores, whom he was ſicke to bring in. But Sechem would not let Dinah fare the worſe for his ſin. And now he goes about to entertaine her with honeſt loue, whom the rage of his luſt had diſhoneſtly abuſed. Her deflouring ſhall be no preiudice to her, ſince her ſhame ſhall redound to none but him, and he wil hide her diſhonor with the name of an huſband. What could he now doe, but ſue to his Father, to hers, to her ſelfe, to her brethren; intreating that, with humble ſubmiſſion, which he might haue obtained by violence? Thoſe actions which are ill begunne, can hardly be ſalued vp with late ſatisfactions; whereas good entrances giue ſtrength vnto the proceedings, and ſucceſſe to the end.

The yong mans father doth not onely conſent, but ſollicite; and is readie to purchaſe a daughter, eyther with ſubſtance, or paine: The two old men would haue ended the matter peaceably; but youth commonly vndertakes raſhly, and performes with paſſion. The ſonnes of Iacob thinke of nothing but reuenge, and (which is worſt of all) beginne their crueltie with craft, and hide their craft with Religion: A ſmiling malice is moſt deadly; and hatred doth moſt rankle the heart, when it is kept in and diſſembled. *Wee cannot giue our ſiſter to an vncircumciſed man*; heere was God in the mouth, and Satan in the heart: The bloudieſt of all proiects haue euer wont to be coloured with Religion: becauſe the worſe any thing is, the better ſhew it deſires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery ſimulation addes to an euill, ſo the beſt addes moſt euill: themſelues had taken the daughters and ſiſters of vncir-

vncircumciſed men; yea IACOB himſelfe did ſo; why might not an vncircumciſed man obtaine their ſiſter? Or if there bee a difference of giuing and taking, it had beene well, if it had not beene onely pretended. It had beene a happy Rauiſhment of DINAH, that ſhould haue drawne a whole Country into the boſome of the Church: but heere was a Sacrament intended, not to the good of the ſoule, but to murder of the body: It was an hard taske for HAMOR and SECHEM, not only to put the knife to their own foreskins, but to perſwade a multitude to ſo painfull a condition.

THE ſonnes of IACOB diſſemble with them, they with the people. *(Shall not their flockes and ſubſtance be ours?)* Common profit is pretended; whereas only SECHEMS pleaſure is meant. No motiue is ſo powerfull to the vulgar ſort, as the name of Commodity; The hope of this, makes them prodigall of their skin and bloud; Not the loue to the Sacrament, not the loue to SECHEM: ſiniſter reſpects draw more to the profeſſion of Religion, then conſcience: if it were not for the loaues and fiſhes, the traine of Chriſt would be leſſe. But the Sacraments of God miſ-receiued, neuer proſper in the end. Theſe men are content to ſmart, ſo they may gaine.

AND now that euery man lies ſore of his owne wound, SIMEON and LEVI ruſh in armed, and wound all the males to death: *Curſed bee their wrath, for it was fierce; and their rage, for it was cruell.* Indeed, filthineſſe ſhould not haue beene wrought in *Iſrael*; yet, murder ſhould not haue been wrought by *Iſrael*; if they had bin fit Iudges (which were but bloudy executioners) how farre doth the puniſhment exceed the fault? To puniſh aboue the offence, is no leſſe vniuſtice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) ſuffer that reuenge, which hee that offended, deſerued not. SECHEM ſinneth, but DINAH tempted him: Shee that was ſo light, as to wander abroad alone, only to gaze, I feare was not ouer-difficult to yeeld: And if hauing wrought her ſhame, he had driuen her home with diſgrace to her Fathers tent, ſuch tyrannous luſt had iuſtly called for bloud: but now he craues, and offers, and would pay deare for but leaue to giue ſatisfaction.

TO execute rigour vpon a ſubmiſſe offender, is more mercileſſe then iuſt: Or if the puniſhment had beene both iuſt and proportionable from another, yet from them which had vowed peace and affinity, it was ſhamefully vniuſt. To diſappoint the truſt of another, and to neglect our owne promiſe and fidelity for priuate purpoſes, addes faithleſneſſe vnto our crueltie. That they were impotent, it was through their circumciſion: what impiety was this; inſtead of honoring an holy ſigne, to take an aduantage by it? What ſhrieking was there now in the ſtreetes of the Citie of the *Hiuites*? And how did the beguiled *Sichemites*, when they ſaw the ſwords of the two brethren, dye curſing that Sacrament in their hearts, which had betrayed them? Euen their curſes were the ſinnes of SIMEON and LEVI; whoſe fact, though it were abhorred by their Father, yet it was ſeconded by their brethren. Their ſpoile makes good the others ſlaughter. Who would haue looked to haue found this outrage in the Family of IACOB? How did that good Patriarke, when he ſaw DINAH come home blubbered & wringing her hands, SIMEON and LEVI ſprinkled with bloud, wiſh that LEAH had bin barren as long as RACHEL! Good parents haue griefe

griefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great euills ariſe from ſmall beginnings! The idle curioſity of Dinah hath bred all this miſchiefe; Rauiſhment followes vpon her wandring, vpon her rauiſhment murder, vpon the murder ſpoile: It is holy and ſafe to bee iealous of the firſt occaſions of euill, eyther done or ſuffered.

Of Ivdah *and* Thamar.

I Find not many of Iacobs ſonnes more faulty then Ivdah; who yet is ſingled out from all the reſt, to be the royall Progenitor of Chriſt; and to be honored with the dignity of the birth-right, that Gods election might not be of merit, but of grace: Elſe howſoeuer he might haue ſped alone, Thamar had neuer beene ioyned with him in this line: Euen Ivdah marries a Canaanite, it is no maruell though his Seed proſper not: And yet that good children may not be too much diſcouraged with their vnlawfull propagation, the Fathers of the promiſed Seed are raiſed from an inceſtuous bed: Ivdah was very yong, ſcarce from vnder the rod of his Father, yet he takes no other counſell for his marriage, but from his owne eyes, which were like his ſiſter Dinahs, rouing and wanton: what better iſſue could bee expected from ſuch beginnings? Thoſe proud Iewes that glory ſo much of their Pedigree and Name from this Patriarke, may now chooſe whether they will haue their mother a Canaanite, or an Harlot: Euen in theſe things oft-times the birth followes the belly. His eldeſt ſonne Er, is too wicked to liue; God ſtrikes him dead ere hee can leaue any iſſue, not abiding any Siens to grow out of ſo badde a ſtocke: Notorious ſinners God reſerues to his owne vengeance. Hee doth not inflict ſenſible iudgements vpon all his enemies, leſt the wicked ſhould thinke there were no puniſhment abiding for them elſewhere. He doth inflict ſuch iudgements vpon ſome, leſt hee ſhould ſeeme careleſſe of euill. It were as eaſie for him to ſtrike all dead, as one: but hee had rather all ſhould bee warned by one; and would haue his enemies find him mercifull, as his children, iuſt: His brother Onan ſees the iudgement, and yet followes his ſinnes. Euery little thing diſcourages vs from good. Nothing can alter the heart that is ſet vpon euill: Er was not worthy of any loue; but though he were a miſcreant, yet he was a brother. Seed ſhould haue beene rayſed to him; Onan iuſtly leeſes his life with his Seed; which he would rather ſpill, then lend to a wicked brother. Some duties we owe to humanity, more to neereneſſe of bloud. Ill deſeruings of others can be no excuſe for our iniuſtice, for our vncharitableneſſe. That which Thamar required, Moses afterward, as from God, commanded; the ſucceſſion of brothers into the barren bed: Some lawes God ſpake to his Church, long ere he wrote them: while the author is certainely knowne, the voice and the finger of God are worthy of equall reſpect.

Ivdah

IVDAH hath loſt two ſonnes, and now doth but promiſe the third, whom hee ſinnes in not giuing. It is the weakneſſe of nature, rather to hazard a ſinne, then a danger; and to neglect our owne duty, for wrongfull ſuſpicion of others: though he had loſt his ſonne in giuing him, yet he ſhould haue giuen him: A faithfull mans promiſe is his debt, which no feare of damage can diſpenſe with.

BVT whereupon was this ſlacknes? IVDAH feared that ſome vnhappines in the bed of THAMAR was the cauſe of his ſons miſcarriage; whereas it was their fault, that THAMAR was both a widow and childleſſe. Thoſe that are but the patients of euill, are many times burdened with ſuſpicions; and therefore are ill thought of, becauſe they fare ill: Afflictions would not be ſo heauy, if they did not lay vs open vnto vncharitable conceits.

WHAT difference God puts betwixt ſinnes of wilfulneſſe, and infirmity? The pollution is puniſhed with preſent death, the fathers inceſt is pardoned, and in a ſort proſpereth.

NOVV THAMAR ſeekes by ſubtilty, that which ſhee could not haue by award of iuſtice; the neglect of due retributions driues men to indirect courſes; neyther know I whether they ſin more in righting themſelues wrongfully, or the other in not righting them: Shee therefore takes vpon her the habit of an harlot, that ſhee might performe the act; If ſhee had not wiſhed to ſeeme an Whore, ſhee had not worne that attire, nor choſen that place. Immodeſty of outward faſhion or geſture bewrayes euill deſires: the heart that meanes well, will neuer wiſh to ſeeme ill; for commonly we affect to ſhew better then we are. Many harlots will put on the ſemblances of chaſtity, of modeſty; neuer the contrary. It is no truſting thoſe, which doe not wiſh to appeare good. IVDAH eſteemes her by her habit: and now the ſight of an harlot hath ſtird vp in him a thought of luſt; Satan findes well, that a fit obiect is halfe a victory.

WHO would not be aſhamed to ſee a ſonne of IACOB thus tranſported with filthy affections? At the firſt ſight is he inflamed; neyther yet did he ſee the face of her, whom he luſted after: it was enough motiue to him, that ſhee was a woman; neither could the preſence of his neighbour, the Adullamite, compoſe thoſe wicked thoughts, or hinder his vnchaſte acts.

THAT ſinne muſt needs be impudent, which can abide a witneſſe: yea ſo hath his luſt beſotted him, that he cannot diſcerne the voice of THAMAR, that he cannot foreſee the danger of his ſhame in parting with ſuch pledges. There is no paſſion, which doth not for the time bereaue a man of himſelfe: THAMAR had learned not to truſt him without a pawne; Hee had promiſed his ſonne to her as a daughter, and failed; now hee promiſed a Kid to her, as an Harlot, and performeth it: Whether his pledge conſtrayned him, or the power of his word, I enquire not: Many are faithfull in all things, ſaue thoſe which are the greateſt, and deareſt; If his credite had beene as much endangered in the former promiſe, hee had kept it: Now hath THAMAR requited him. Shee expected long the enioying of his promiſed ſonne, and he performed not: but heere he performes the promiſe of the Kid, and ſhe ſtayes not to expect it; IVDAH is ſorry that he cannot pay the hire of his luſt, and now feareth leſt he ſhal be beaten with his own ſtaffe, leſt his ſignet ſhal be vſed to confirme, and ſeale his reproch; reſoluing not to know

know them; and wishing they were vnknown of others. Shame is the easiest wages of sinne, and the surest, which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I Heare as yet of no remorse in Ivdah, but feare of shame. Three moneths hath his sinne slept: and now when he is secureſt, it awakes and baites him. Newes is brought him that Thamar begins to swell with her conception, and now he swells with rage, and calls her forth to the flame like a rigorous Iudge, without so much as staying for the time of her deliuerance; that his cruelty in this iustice, should be no lesse ill, then the vniustice of occasioning it. If Ivdah had not forgotten his sinne, his pitie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others, which we flatter in our selues! Thamar doth not deny the sinne, nor refuse punishment; but calls for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse & conuince Ivdah, and now he blushes at his owne sentence, much more at his act, and cries out, Shee is more righteous then I. God will find a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then he will not haue them soundly ashamed, he will make them the trumpets of their owne reproch.

Yet doth he not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his owne case, shamed his former zeale: Euen in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember our owne, whether those that haue been, or may be: with what shame, yea with what horror must Ivdah needs looke vpon the great belly of Thamar, and on her two sonnes, the monuments of his filthinesse?

How must it needs wound his soule, to heare them call him both Father and Grand-father; to call her mother and sister? If this had not cost him many a sigh, he had no more escaped his Fathers curse, then Reuben did: I see the difference, not of sinnes, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather, the mercie of the Forgiuer: Blessed is the man (not that sinnes not, but) to whom the Lord imputes not his sinne.

Of Ioseph.

I Marvell not that Ioseph had the double portion of Iacobs land, who had more then two parts of his sorrowes: None of his sonnes did so truly inherit his afflictions; none of them was eyther so miserable, or so great: suffering is the way to glory: I see in him not a clearer type of Christ, then of euery Christian; Because we are deare to our Father, and complaine of sinnes, therefore are we hated of our carnall brethren: If Ioseph had not medled with his brothers faults, yet he had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thankleſſe or

dangerous

dangerous then to ſtand in the way of a reſolute ſinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

ALL the ſpight of his brethren cannot make IOSEPH caſt off the liuery of his Fathers loue: what need we care for the cenſures of men, if our hearts can tell vs that we are in fauour with God?

BVT what meant yong IOSEPH to adde vnto his owne enuy, by reporting his dreames? The concealement of our hopes, or abilities, hath not more modeſty, then ſafety: He that was enuied for his deareneſſe, and hated for his intelligence, was both enuied and hated for his dreames. Surely God meant to make the relation of theſe dreames, a meanes to effect that which theſe dreames imported. We men worke by likely meanes; God by contraries. The maine quarrell was, *Behold, this dreamer commeth*. Had it not beene for his dreames, he had not bin ſold: if he had not bin ſold, he had not been exalted. So IOSEPHS ſtate had not deſerued enuy, if his dreames had not cauſed him to be enuied. Full little did IOSEPH thinke, when he went to ſeeke his brethren, that this was the laſt time he ſhould ſee his fathers houſe: Full little did his brethren think, when they ſold him naked to the *Iſmaelites*, to haue once ſeene him in the Throne of *Ægypt*. Gods decree runs on; and while we eyther thinke not of it, or oppoſe it, is performed.

IN an honeſt and obedient ſimplicity, IOSEPH comes to enquire of his brethrens health, and now may not returne to carry newes of his owne miſery: whiles he thinkes of their welfare, they are plotting his deſtruction; *Come, let vs ſlay him*. Who would haue expected this crueltie in them, which ſhould be the Fathers of Gods Church? It was thought a fauour, that REVBENS entreaty obtained for him that he might be caſt into the pit aliue; to die there. He lookt for brethren, and behold murtherers; Euery mans tongue, euery mans fiſt was bent againſt him: Each one ſtriues who ſhall lay the firſt hand vpon that changeable cote, which was died with their Fathers loue, and their enuy: And now they haue ſtript him naked; and haling him by both armes, as it were, caſt him aliue into his graue. So in pretence of forbearance, they reſolue to torment him with a lingring death: the ſauageſt robbers could not haue beene more mercileſſe: for now beſides (what in them lyes) they kill their Father in their brother. Nature if it once degenerate, growes more monſtrous and extreme, then a diſpoſition borne to cruelty.

ALL this while IOSEPH wanted neyther words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them, whom hee dreamed ſhould bow to him) intreats and perſwades by the deare name of their brotherhood, by their profeſſion of one common God, for their Fathers ſake, for their owne ſoules ſake, not to ſinne againſt his bloud: But enuy hath ſhut out mercy; and makes them not only forget themſelues to be brethren, but men: What ſtranger can thinke of poore innocent IOSEPH, crying naked in that deſolate and dry pit (only ſauing that he moyſtned it with teares) and not be moued? Yet his hard-hearted brethren ſit them downe careleſly, with the noyſe of his lamentation in their eares, to eate bread; not once thinking by their own hunger, what it was for IOSEPH to be affamiſht to death.

Whatsoever they thought, God neuer meant that Ioseph ſhould periſh in that pit; and therefore he ſends very *Iſmaelites* to ranſome him from his brethren; the ſeed of him that perſecuted his brother Isaac, ſhall now redeeme Ioseph from his brethrens perſecution. When they came to fetch him out of the pit, he now hoped for a ſpeedy diſpatch; That ſince they ſeemed not to haue ſo much mercy, as to prolong his life, they would not continue ſo much cruelty, as to prolong his death.

And now, when he hath comforted himſelfe with hope of the fauour of dying, behold, death exchanged for bondage: how much is ſeruitude, to an ingenuous nature, worſe then death? For, this is common to all; that, to none but the miſerable: Ivdah meant this well, but God better: Reuben ſaued him from the ſword; Ivdah from affamiſhing: God will euer raiſe vp ſome ſecret fauourers to his owne, amongſt thoſe that are moſt malicious. How well was this fauour beſtowed? If Ioseph had died for hunger in the pit, both Iacob, and Ivdah, and all his brethren had died for hunger in *Canaan*. Little did the *Iſmaelitiſh* Merchants know what a treaſure they bought, carried, and ſold; more precious then all their Balmes and Myrrhes. Little did they think that they had in their hands the Lord of *Ægypt*, the Iewell of the world: Why ſhould we contemne any mans meanneſſe, when we know not his deſtiny?

One ſinne is commonly vſed for the vaile of another: Iosephs coat is ſent home dipped in bloud, that whiles they ſhould hide their owne cruelty, they might afflict their Father, no leſſe then their brother. They haue deuiſed this reall lye, to puniſh their old father for his loue, with ſo grieuous a monument of his ſorrow.

Hee that is mourned for in *Canaan*, as dead, proſpers in *Ægypt* vnder Potiphar; and of a ſlaue, is made a Ruler: Thus God meant to prepare him for a greater charge; he muſt firſt rule Potiphars Houſe, then Pharaohs Kingdome: his owne ſeruice is his leaſt good, for his very preſence procures a common bleſſing: A whole Family ſhall fare the better for one Ioseph: Vertue is not lookt vpon alike with all eyes: his fellowes prayſe him, his Maſter truſts him, his Miſtreſſe affects him too much. All the ſpight of his brethren was not ſo great a croſſe to him, as the inordinate affection of his Miſtreſſe. Temptations on the right hand, are now more perillous, and hard to reſiſt, by how much they are more plauſible and glorious; But the heart that is bent vpon God, knowes how to walke ſteddily, and indifferently betwixt the pleaſures of ſinne, and feares of euill. He ſaw, this pleaſure would aduance him: Hee knew what it was to be a Minion of one of the greateſt Ladies in *Ægypt*: yet reſolues to contemne it: A good heart will rather lye in the duſt, then riſe by wickedneſſe. *How ſhall I doe this, and ſinne againſt God!*

Hee knew that all the honors of *Ægypt* could not buy off the gilt of one ſinne, and therefore abhors not onely her bed, but her company: Hee that will be ſafe from the acts of euill, muſt wiſely auoid the occaſions. As ſinne ends euer in ſhame, when it is committed, ſo it makes vs paſt ſhame, that we may commit it; The impudent ſtrumpet dare not only ſollicit, but importune, but in a ſort force the modeſty of her good ſeruant; Shee layes hold on his garment; her hand ſeconds her tongue.

Good

GOOD IOSEPH found it now time to flee; when such an enemy pursued him: how much had he rather leaue his cloke, then his vertue! and to suffer his Mistresse to spoile him of his liuery, rather then he should blemish her honor, or his Masters in her, or God in eyther of them.

THIS second time is IOSEPH stript of his garment; before in the violence of enuy, now of lust; before of necessity, now of choice: Before, to deceiue his Father, now his Master: for behold, the pledge of his fidelity, which he left in those wicked hands, is made an euidence against him, of that which he refused to doe: therefore did he leaue his cloke, because he would not do that; of which he is accused and condemned because he left it: what safety is there against great Aduersaries, when euen arguments of innocence are vsed to conuince of euill? Lust yeelded vnto, is a pleasant madnesse, but is a desperate madnesse, when it is opposed: No hatred burnes so furiously, as that which arises from the quenched coles of loue.

MALICE is witty to deuise accusations of others, out of their vertue, and our owne giltinesse: IOSEPH eyther pleads not, or is not heard.

DOVBTLESSE he denied the fact, but he dare not accuse the offender: There is not only the praise of patience, but oft-times of wisdome, euen in vniust sufferings: He knew that God would finde a time to cleere his innocence, and to regard his chaste faithfulnesse.

NO prison would serue him, but PHARAOHS. IOSEPH had lyen obscure, and not bin knowne to PHARAOH, if he had not been cast into PHARAOHS dungeon: the afflictions of Gods children turne euer to their aduantages. No sooner is IOSEPH a prisoner, then a Gardian of the prisoners. Trust and honor accompany him whereseoeuer he is: In his fathers house, in POTIPHARS, in the Iayle, in the Court: still he hath both fauour and rule.

SO long as God is with him, he cannot but shine in spight of men: The walls of that dungeon cannot hide his vertues, the irons cannot hold them. PHARAOHS Officers are sent to witnes his graces, which he may not come forth to shew: the Cup-bearer admires him in the Iayle, but forgets him in the Court. How easily doth our owne prosperity make vs forget eyther the deseruings, or miseries of others! But as God cannot neglect his owne, so least of all in their sorrowes. After two yeeres more of IOSEPHS patience; that God which caused him to be lift out of the former pit, to be sold, now cals him out of the dungeon to honor. He now puts a dreame into the head of PHARAOH. He puts the remembrance of IOSEPHS skill into the head of the Cup-bearer; who to pleasure PHARAOH, not to requite IOSEPH, commends the Prisoner, for an Interpreter: Hee puts an interpretation in the mouth of IOSEPH: he puts this choyce into the heart of PHARAOH, of a miserable prisoner, to make the Ruler of *Ægypt*. Behold: one houre hath changed his fetters into a chaine of gold; his rags into fine linnen, his stocks into a Chariot, his Iayle into a Palace, POTIPHARS captiue into his Masters Lord; the noise of his chaines into *Abrech*. He whose chastity refused the wanton allurements of the wife of POTIPHAR, hath now giuen him to his wife the daughter of POTIPHERAH. Humility goes before honor; Seruing and Suffering are the best Tutors to Gouernment. How well are Gods children payd for their patience! How happy are the issues of the faithfull! Neuer any man repented him of the aduancement of a good man.

Pharaoh hath not more preferd Ioseph, then Ioseph hath enriched Pharaoh; If Ioseph had not ruled, *Ægypt* and all the bordering Nations had perished. The prouidence of so faithfull an Officer hath both giuen the *Ægyptians* their liues; and the money, cattell, lands, bodies of the *Ægyptians* to Pharaoh. Both haue reason to be well pleased. The Subiects owe to him their liues; the King his subiects, and his dominions: The bounty of God made Ioseph able to giue more then he receiued. It is like, the seuen yeeres of plenty were not confined to *Ægypt*; other Countries adioyning, were no lesse fruitfull: yet in the seuen yeeres of famine, *Ægypt* had corne when they wanted.

See the difference betwixt a wise prouident frugality, and a vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauish is not only empty, but iniurious.

Good Iacob is pinched with the common famine. No piety can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the *Canaanite*.

Neither doth his profession leade him to the hope of a miraculous preseruation. It is a vaine tempting of God, to cast our selues vpon an immediate prouision, with neglect of common meanes: His ten sonnes must now leaue their flocks, and goe downe into *Ægypt*, to be their Fathers purueyours. And now they goe to buy of him whom they had sold; and bow their knees to him for his reliefe, which had bowed to them before for his owne life. His age, his habit, the place, the language, kept Ioseph from their knowledge; neyther had they called off their minds from their folds, to enquire of matters of forren State, or to heare that an *Ebrew* was aduanced to the highest honor of *Ægypt*. But he cannot but know them, whom he left at their full growth, whose tongue, and habit, and number were still one: whose faces had left so deepe an impression in his minde, at their vnkind parting: It is wisdome sometimes so to conceale our knowledge, that we may not preiudice truth.

Hee that was hated of his brethren, for being his Fathers spye; now accuses his brethren for common spyes of the weaknesses of *Ægypt*; hee could not without their suspicion haue come to a perfect intelligence of his fathers estate, and theirs, if he had not obiected to them that which was not. We are alwayes bound to goe the neerest way to truth. It is more safe in cases of inquisition, to fetch farre about; that he might seeme enough an *Ægyptian*, he sweares heathenishly: how little could they suspect, this oath could proceed from the sonne of him, which swore by the feare of his Father Isaac? How oft haue sinister respects drawne weake goodnesse to disguise it selfe, euen with sinnes?

It was no small ioy to Ioseph, to see this late accomplishment of his ancient dreame; to see these suppliants (I know not whether more brethren, or enemies) groueling before him in an vnknowne submission: and now it doth him good to seeme mercilesse to them, whom hee had found wilfully cruell; to hide his loue from them, which had shewed their hate to him; and to thinke how much hee fauoured them, and how little they knew it: And as sporting himselfe in their seeming miserie, he pleasantly imitates all those actions reciprocally vnto them, which they in despight and earnest,

had

had done formerly to him; he ſpeakes roughly, reiects their perſwaſions, puts them in hold, and one of them in bonds. The mind muſt not alwayes be iudged by the outward face of the actions. Gods countenance is oft-times as ſeuere, and his hand as heauy to them whom he beſt loueth. Many a one, vnder the habit of an *Ægyptian*, hath the heart of an *Iſraelite*. No ſong could be ſo delightfull to him, as to heare them in a late remorſe condemne themſelues before him, of their old cruelty towards him, who was now their vnknowne witneſſe and Iudge.

Nothing doth ſo powerfully call home the conſcience, as affliction, neyther neede there any other arte of memory for ſinne, beſides miſery. They had heard Ioſephs deprecation of their euill with teares, and had not pitied him; yet Ioseph doth but heare their mention of this euill which they had done againſt him, and pities them with teares; hee weepes for ioy to ſee their repentance, and to compare his ſafety and happineſſe with the cruelty which they intended, and did, and thought they had done.

Yet he can abide to ſee his brother his priſoner; whom no bonds could bind ſo ſtrong, as his affection bound him to his captiue: Simeon is left in pawne, in fetters; the reſt returne, with their corne, with their money, paying nothing for their prouiſion, but their labour; that they might be as much troubled with the beneficence of that ſtrange *Egyptian* Lord, as before with his imperious ſuſpicion. Their wealth was now more irkeſome to them, then their need: and they feare, God meanes to puniſh them more in this ſuperfluity of money, then in the want of victuals (*What is this that God hath done to vs?*) It is a wiſe courſe to be jealous of our gaine; and more to feare, then deſire abundance.

Old Iacob, that was not vſed to ſimple and abſolute contentments, receiues the bleſſing of ſeaſonable prouiſion, together with the affliction of that heauy meſſage; the loſſe of one ſinne, and the danger of another; and knowes not whether it be better for him to die with hunger, or with griefe, for the departure of that ſonne of his right hand: He driues off till the laſt; Protraction is a kind of eaſe in euils that muſt come.

At length (as no plea is ſo importunate, as that of famine) Beniamin muſt goe; one euill muſt be hazarded for the redreſſe of another: what would it auaile him, to ſee whom he loued, miſerable? how iniurious were that affliction to keepe his ſonne ſo long in his eye, till they ſhould ſee each other die for hunger!

The ten brothers returne into *Egypt* loaded with double money in their ſackes, and a preſent in their hands; the danger of miſtaking is requited, by honeſt mindes, with more then reſtitution. It is not enough to find our owne hearts cleare in ſuſpicious actions, except we ſatisfie others: Now hath Ioseph what hee would, the ſight and preſence of his Beniamin, whom he therefore borrowes of his father for a time, that he might returne him with a greater intereſt of ioy: And now he feaſts them whom he formerly threatened, and turnes their feare into wonder; all vnequall loue is not partiall; all the brethren are entertained bountifully, but Beniamin hath a fiue-fold portion: By how much his welcome was greater, by ſo much his pretended theft ſeemed more hainous; for good turnes aggrauate vn-

kindneſſes, and our offences are encreaſed with our obligations: How eaſie is it to find aduantages, where there is a purpoſe to accuſe! Beniamins ſacke makes him guilty of that whereof his heart was free: Crimes ſeeme ſtrange to the innocent; well might they abiure this fact, with the offer of bondage and death: For they which carefully brought againe that which they might haue taken, would neuer take that which was not giuen them. But thus Ioseph would yet dally with his brethren, and make Beniamin a theefe, that he might make him a ſeruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazedneſſe, in giuing them two brothers at once: our happineſſe is greater, and ſweeter, when we haue well feared, and ſmarted with euills.

But now when Iudah ſeriouſly reported the danger of his old Father, and the ſadneſſe of his laſt complaint, compaſſion and ioy will be concealed no longer, but breake forth violently at his voyce and eyes. Many paſſions do not well abide witneſſes, becauſe they are guilty to their owne weaknes: Ioseph ſends forth his ſeruants, that he might freely weepe. He knew he could not ſay, *I am* Ioseph, without an vnbeſeeming vehemence.

Never any word ſounded ſo ſtrangely as this, in the eares of the Patriarkes. Wonder, doubt, reuerence, ioy, feare, hope, guiltineſſe, ſtrooke them at once. It was time for Ioseph to ſay, *Feare not*; No maruell if they ſtood with paleneſſe and ſilence before him; looking on him, and on each other: the more they conſidered, they wondred more; and the more they beleeued, the more they feared: For thoſe words (*I am* Ioseph,) ſeemed to ſound thus much to their guilty thoughts; You are murtherers: and I am a Prince in ſpight of you; My power and this place, giue me all opportunities of reuenge; My glory is your ſhame, my life your danger, your ſinne liues together with me. But now the teares and gracious words of Ioseph haue ſoone aſſured them of pardon and loue, and haue bidden them turne their eyes from their ſinne againſt their brother, to their happineſſe in him, and haue changed their doubts into hopes and ioyes; cauſing them to looke vpon him without feare, though not without ſhame. His louing embracements cleare their hearts of all iealouſies; and haſten to put new thoughts into them; of fauour, and of greatneſſe: So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions ſalued vp with a free forgiueneſſe, are as not done: and as a bone once broken, is ſtronger after well ſetting, ſo is loue after reconcilement.

But as wounds once healed, leaue a ſcarre behinde them; ſo remitted iniuries leaue commonly in the actors a guiltie remembrance; which hindered theſe brethren from that freedome of ioy, which elſe they had conceiued: This was their fault, not Iosephs; who ſtriues to giue them all ſecurity of his loue; and will be as bountifull, as they were cruell. They ſent him naked to ſtrangers, he ſends them in new and rich liueries to their Father; they tooke a ſmall ſumme of money for him, he giues them great treaſures; They ſent his torne cote to his Father; He ſends variety of coſtly rayments to his Father, by them: They ſold him to be the loade of Camels; He ſends them home with Chariots. It muſt be a great fauour that can appeaſe the conſcience of a great iniurie. Now they return home rich & ioyful, making

making themselues happy to thinke, how glad they should make their Father with this newes.

That good old man would neuer haue hoped that *Ægypt* could haue afforded such prouision as this. Ioseph *is yet aliue*: This was not foode, but life to him. The returne of Beniamin was comfortable: but that his dead sonne was yet aliue after so many yeeres lamentation, was tydings too happy to be beleeued, and was enough to endanger that life with excesse of ioy, which the knowledge thereof doubled. Ouer-excellent obiects are dangerous in their sudden apprehensions. One grayne of that ioy would haue safely cheered him, whereof a full measure ouer-layes his heart with too much sweetnesse. There is no earthly pleasure whereof we may not surfet: of the spirituall we can neuer haue enough.

Yet his eyes reuiue his minde, which his eares had thus astonished. When he saw the Charets of his sonne, he beleeued Ioseph's life, and refreshed his owne. He had too much before, so that he could not inioy it: now he saith, *I haue enough*, Ioseph *my sonne is yet aliue*.

They told him of his honor, he speakes of his life: Life is better than honor. To haue heard that Ioseph liued a seruant, would haue ioyed him more, than to heare that he dyed honorably. The greater blessing obscures the lesse. He is not worthy of honor, that is not thankefull for life.

Yet Ioseph's life did not content Iacob without his presence: *(I will goe downe and see him ere I die:)* The sight of the eye is better then to walke in desires; Good things pleasure vs not in their being, but in our inioying.

The height of all earthly contentment appeared in the meeting of these two; whom their mutuall losse had more endeared to each other: The intermission of comforts hath this aduantage, that it sweetens our delight more in the returne, then was abated in the forbearance. God doth oftimes hide away our Ioseph for a time, that we may be more ioyous and thankefull in his recouery: This was the sincereft pleasure that euer Iacob had, which therefore God reserued for his age.

And if the meeting of earthly friends be so vnspeakeably comfortable; how happy shall we be in the sight of the glorious face of God our heauenly Father! of that our blessed Redeemer, whom we sold to death by our sinnes! and which now after that noble Triumph hath all power giuen him in Heauen and in Earth.

Thvs did Iacob reioyce when he was to goe out of the Land of promise, to a forraine Nation, for Ioseph's sake; being glad that he should lose his Countrey for his sonne. What shall our ioy be, who must goe out of this forraine Land of our Pilgrimage, to the Home of our glorious Inheritance, to dwell with none but our owne; in that better and more lightsome *Goshen*, free from all the incombrances of this *Ægypt*, and full of all the riches and delights of God? The guiltie conscience can neuer thinke it selfe safe: So many yeeres experience of Ioseph's loue could not secure his Brethren of remission: those that know they haue deserued ill, are wont to misinterpret fauours, and thinke they cannot be beloued: All that while, his goodnesse seemed but concealed and sleeping malice; which they feared in their Fathers last sleepe would awake, and bewray it selfe in reuenge: Still therefore they plead the name of their Father, though dead, not daring to

vse

vse their owne: Good meanings cannot be more wronged, then with suspicion: It grieues Ioseph to see their feare, and to finde they had not forgotten their owne sinne, and to heare them so passionately craue that which they had.

Forgiue the trespasse of the seruants of thy Fathers God:) What a coniuration of pardon was this? What wound could be either so deepe, or so festred, as this plaster could not cure? They say not, the sonnes of thy Father, for they knew Iacob was dead, and they had degenerated; but the seruants of thy Fathers God: How much stronger are the bonds of Religion, then of Nature? If Ioseph had beene rancorous, this deprecation had charmed him; but now it resolues him into teares: They are not so ready to acknowledge their old offence, as he to protest his loue; and if he chide them for any thing, it is for that they thought they needed to intreat; since they might know, it could not stand with the fellow-seruant of their Fathers God to harbour maliciousnesse, to purpose reuenge. *Am not I vnder God?* And fully to secure them; he turnes their eyes from themselues to the decree of God, from the action to the euent; as one that would haue them thinke, there was no cause to repent of that which proued so successefull.

Even late confession findes forgiuenesse; Ioseph had long agoe seene their sorrow, neuer but now heard their humble acknowledgement; Mercy stayes not for outward solemnities. How much more shall that infinite goodnesse pardon our sinnes when he findes the truth of our repentance?

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel, *Or*
The Egyptian bondage.
The birth and breeding of Moses.
Moses *called.*
The plagues of Egypt.

TO

THE RIGHT HONORABLE, Iames,

LORD *HAY*: ALL GRACE AND HAPPINESSE.

RIght Honorable: *All that I can say for my selfe, is a desire of doing good; which if it were as feruent in richer hearts, that Church which now we see comely, would then be glorious: this honest ambition hath carryed me to neglect the feare of seeming prodigall of my little; and while I see others talents rusting in the earth, hath drawne me to trafficke with mine in publike. I hope, no aduenture that euer I made of this kinde, shall be equally gaynefull to this my present labour, wherein I take Gods owne Historie for the ground, and worke vpon it by what Meditations my weakenesse can afford. The diuinenesse of this subiect*

subiect shall make more then amends for the manifold defects of my discourse; although also the blame of an imperfection is so much the more, when it lighteth vpon so high a choice. This part which I offer to your Lordship, shall shew you Pharaoh *impotently enuious and cruell, the Israelites of friends become slaues, punished only for prospering;* Moses *in the Weedes, in the Court, in the Desart, in the Hill of visions; a Courtier in Egypt, a Shepherd in Midian, an Ambassador from God, a Leader of Gods people: and when you see the prodigious varietie of the plagues of Egypt, you shall not know whether more to wonder at the miracles of* Moses, *or* Pharaohs *obstinacy. Finally, you shall see the same Waues made both a wall and a gulfe in one houre; the Egyptians drowned, where no Israelite was wet-shood: and if these passages yeeld not abundance of profitable thoughts, impute it (not without pardon) to the pouertie of my weake conceit; which yet may perhaps occasion better vnto others. In all humble submission I commend them (what they are) to your Lordships fauourable acceptation, and your selfe with them, to the gracious blessing of our* God.

Your Lordships in all dutifull

obseruance at command,

Ios. Hall.

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel.

EGYPT was long an harbour to the Israelites; now it proues a layle: the Posterity of IACOB findes too late, what it was for their fore-fathers to sell IOSEPH, a slaue into *Ægypt*. Those whom the *Ægyptians* honored before as Lords, they now contemne as drudges: One PHARAOH aduances, whom another labours to depresse: Not seldome the same man changes copies: but if fauours out-liue one age, they proue decrepit and heartlesse: It is a rare thing to finde posterity heires of their fathers loue: How should mens fauour be but like themselues, variable and inconstant? there is no certaintie but in the fauour of God, in whom can be no change; whose loue is intayled vpon a thousand generations.

YET if the *Israelites* had been trecherous to PHARAOH, if disobedient, this great change of countenance had beene iust; now the onely offence of *Israel*, is that he prospereth; that which should be the motiue of their gratulation, and friendship, is the cause of their malice. There is no more hatefull sight to a wicked man, then the prosperity of the conscionable; None but the spirit of that true Harbinger of Christ, can teach vs to say with contentment, *He must encrease, but I must decrease.*

AND what if *Israel* be mighty and rich? *(If there be warre, they may ioyne with our enemies, and get them out of the Land.)* Behold, they are afraid to part with those whom they are grieued to entertaine: eyther staying, or going, is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there be warres. The Israelites had neuer giuen cause of feare to reuolt, and yet they say, Lest they ioyne to our enemies, to those enemies which we may haue; So they make their certaine friends slaues, for feare of vncertaine enemies. Wickednesse is euer cowardly, and full of vniust suspitions; it makes a man feare, where no feare is, flye, when none pursues him. What difference there is betwixt DAVID and PHARAOH! The faith

of the one sayes, *I will not be afraid for ten thousand that should beset me*; The feare of the other sayes, *Least if there be warre, they ioyne with our enemies*; Therefore should he haue made much of the *Israelites*, that they might bee his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base mindes euer incline to the worse; and seeke safetie, rather in an impossibilitie of hurt, then in the likelihood of iust aduantage. Fauours had bin more binding then cruelties: yet the foolish *Ægyptian* had rather haue impotent seruants, then able friends. For their welfare alone, Pharaoh owes *Israel* a mischiefe; and how will he pay it?

(*Come, let vs worke wisely*;) Leud men call wicked policies wisdome, and their successe happinesse: Herein Satan is wiser, then they; who both layes the plot, and makes them such fooles, as to mistake villany and madnesse, for the best vertue.

Iniustice is vpheld by violence, whereas iust gouernments are maintained by loue: Taske-masters must be set ouer *Israel*; they should not be the true Seed of *Israel*, if they were not still set to wrestle with God in afflictions: Heauy burdens must be laid vpon them: *Israel* is neuer but loded, the destiny of one of Iacobs sonnes is common to all; To lye downe betwixt their burdens. If they had seemed to breathe them in *Goshen* sometimes, yet euen there it was no small misery to be Forainers, and to liue among Idolaters: but now the name of a slaue is added to the name of a stranger. *Israel* had gathered some rust in Idolatrous *Ægypt*, and now hee must be scowred: they had borne the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*.

As God afflicted them with another mind then the *Ægyptians*; (God to exercise them, the *Ægyptians* to suppresse them;) so causes he the euent to differ. Who would not haue thought with these *Ægyptians*, that so extreme misery should not haue made the *Israelites* vnfit, both for generation and resistance? Moderate exercise strengthens, extreme destroyes nature: That God which many times workes by contrary meanes, caused them to grow with depression, with persecution to multiply; How can Gods Church but fare well, since the very malice of their enemies benefits them? Oh the Soueraigne goodnesse of our God, that turnes all our poysons into cordialls! Gods Vine beares the better with bleeding.

And now the *Ægyptians* could be angry with their owne maliciousnesse, that this was the occasion of multiplying them whom they hated, and feared; to see that this seruice gained more to the workmen, then to their masters; The stronger therefore the *Israelites* grew, the more impotent grew the malice of their persecutors. And since their owne labour strengthens them, now Tyranny will try what can be done by the violence of others: since the present strength cannot be subdued; the hopes of succession must be preuented: women must be suborned to be murderers; and those whose office is to helpe the birth, must destroy it.

There was lesse suspicion of cruelty in that sexe, and more opportunity of doing mischiefe. The male children must be borne, and die at once; what can be more innocent, then the childe that hath not liued so much as to crie, or to see light? It is fault enough to be the sonne of an *Israelite*: the daughters

daughters may liue for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O maruellous cruelty, that a man ſhould kill a man, for his ſexes ſake! Whoſoeuer hath looſed the reines vnto cruelty, is eaſily carried into incredible extremities.

FROM burdens, they proceed to bondage, and from bondage to bloud: from an vniuſt vexation of their body, to an inhumane deſtruction of the fruit of their body. As the ſinnes of the concupiſcible part, from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more vnſafe, then of that of malice: But oft-times the power of tyrants anſweres not their will: euill commanders cannot alwayes meete with equally miſchieuous agents.

THE feare of God teaches the Midwiues to diſobey an vniuſt command; they well knew, how no excuſe it is for euill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill:* This voyce was louder then PHARAOHS. I commend their obedience in diſobeying, I dare not commend their excuſe, there was as much weakneſſe in their anſwere, as ſtrength in their practice: as they feared God in not killing, ſo they feared PHARAOH in diſſembling: oft-times thoſe that make conſcience of greater ſins, are ouertaken with leſſe. It is well and rare, if wee can come forth of a dangerous action without any ſoyle; and if we haue eſcaped the ſtorme, that ſome after-drops wet vs not.

WHO would not haue expected that the Midwiues ſhould be murdered, for not murthering? PHARAOH could not be ſo ſimple to thinke theſe women truſty: yet his indignation had no power to reach to their puniſhment. God proſpered the Mid-wiues, who can harme them? Euen the not doing of euill is rewarded with good. And why did they proſper? Becauſe they feared God; Not for their diſſimulation, but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the ſinne, which is due to the vertue: true wiſdome teaches to diſtinguiſh Gods actions, and to aſcribe them to the right cauſes; Pardon belongs to the lye of the Midwiues, remuneration to their goodneſſe, proſperity to their feare of God.

BVT that which the Midwiues will not, the multitudes ſhall doe; It were ſtrange, if wicked Rulers ſhould not finde ſome or other inſtruments of violence: all the people muſt drowne whom the women ſaued. Cruelty hath but ſmoked before, now it flames vp; ſecret practiſing hath made it ſhameleſſe, that now it dare proclaime tyranny. It is a miſerable ſtate, where euery man is made an executioner: there can be no greater argument of an ill cauſe, then a bloudy proſecution, whereas Truth vpholds her ſelfe by mildneſſe, and is promoted by patience. This is their act, what was their iſſue? The people muſt drowne their males, themſelues are drowned: they died by the ſame meanes, by which they cauſed the poore *Iſraelitiſh* Infants to die; that law of retaliation which God will not allow to vs, becauſe we are fellow-creatures, he iuſtly practiſeth in vs. God would haue vs reade our ſinnes in our iudgements, that we might both repent of our ſins, and giue glory to his iuſtice.

PHARAOH raged before, much more now, that he receiued a meſſage of diſmiſſion: the monitions of God make ill men worſe: the waues doe not beate, nor rore any where ſo much, as at the banke which reſtraines them.

Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with opposition. A good heart yeelds at the stilleſt voice of God: but the moſt gracious motions of God harden the wicked. Many would not be ſo deſperately ſettled in their ſinnes, if the Word had not controuled them. How milde a meſſage was this to Pharaoh, and yet how galling? *Wee pray thee let vs goe.* God commands him that which he feared. He tooke pleaſure in the preſent ſeruitude of *Iſrael*: God cals for a releaſe. If the ſuite had beene for mitigation of labour, for preſeruation of their children, it might haue carried ſome hope, and haue found ſome fauour: but now God requires that which hee knowes will as much diſcontent Pharaoh, as Pharaohs cruelty could diſcontent the *Iſraelites*; *Let vs goe.* How contrary are Gods precepts to naturall minds? and indeed, as they loue to croſſe him in their practice; ſo he loues to croſſe them in their commands before, and his puniſhments afterwards; It is a dangerous ſigne of an ill heart, to feele Gods yoke heauy.

Moses talkes of ſacrifice, Pharaoh talkes of worke. Any thing ſeemes due worke to a carnall minde, ſauing Gods ſeruice: nothing ſuperfluous, but religious duties. Chriſt tells vs, there is but one thing neceſſary: Nature tells vs, there is nothing but that, needleſſe: Moses ſpeakes of deuotion, Pharaoh of idleneſſe. It hath bin an old vſe, as to caſt faire colours vpon our owne vicious actions, ſo to caſt euill aſperſions vpon the good actions of others. The ſame Diuell that ſpoke in Pharaoh, ſpeakes ſtill in our ſcoffers, and calls Religion Hypocriſie, conſcionable care, ſingularity. Euery vice hath a title, and euery vertue a diſgrace.

Yet while poſſible taskes were impoſed, there was ſome comfort: Their diligence might ſaue their backs from ſtripes. The conceit of a benefit to the commander, and hope of impunity to the labourer, might giue a good pretence to great difficulties: but to require tasks not faiſible, is tyrannicall, and doth only pick a quarrell to puniſh. They could neyther make ſtraw, nor find it, yet they muſt haue it. Doe what may be, is tolerable; but doe what cannot be, is cruell. Thoſe which are aboue others in place, muſt meaſure their commands, not by their own wils, but by the ſtrength of their inferiours. To require more of a beaſt, then he can doe, is inhumane. The taske is not done; the task-maſters are beaten: the puniſhment lies where the charge is; they muſt exact it of the people, Pharaoh of them. It is the miſery of thoſe which are truſted with authority, that their inferiours faults are beaten vpon their backs. This was not the fault to require it of the task-maſters, but to require it by the task-maſters, of the people. Publike perſons doe either good or ill, with a thouſand hands, and with no fewer ſhall receiue it.

Of the birth and breeding of MOSES.

IT is a wonder, that AMRAM the father of MOSES, would thinke of the marriage-bed in ſo troubleſome a time, when he knew he ſhould beget children, either to ſlauery or ſlaughter: yet euen now in the heate of this bondage, he marries IOCHEBED: the drowning of his ſons was not ſo great an euill, as his owne burning; the thraldome of his daughters not ſo great an euill, as the ſubiection vnto ſinfull deſires. He therefore vſes Gods remedie for his ſinne; and referres the ſequell of his danger to God. How neceſſary is this imitation for thoſe which haue not the power of containing! perhaps we would haue thought it better to liue childleſſe: but AMRAM and IOCHEBED durſt not incurre the danger of a ſinne, to auoid the danger of a miſchiefe. No doubt when IOCHEBED, the mother of MOSES, ſaw a man-childe borne of her, and him beautifull and comely, ſhee fell into extreme paſſion, to think that the executioners hand ſhould ſucceed the Mid-wiues. All the time of her conception, ſhee could not but feare a ſonne; now ſhee ſees him, and thinkes of his birth and death at once, her ſecond throes are more grieuous then her firſt. The paines of trauell in others are ſomewhat mitigated with hope, and counteruailed with ioy, that a man-child is borne; in her they are doubled with feare; the remedy of others is her complaint: ſtill ſhee lookes when ſome fierce *Ægyptian* would come in, and ſnatch her new borne infant out of her boſome; whoſe comlineſſe had now alſo added to her affection.

MANY times God writes preſages of Maieſty and honor, euen in the faces of children. Little did ſhee thinke, that ſhee held in her lappe the Deliuerer of *Iſrael*. It is good to hazard in greateſt apparances of danger. If IOCHEBED had ſaid, If I beare a ſonne, they will kill him, where had beene the great Reſcuer of *Iſrael*? Happy is that reſolution which can follow God hood-winkt, and let him diſpoſe of the euent: When ſhee can no longer hide him in her wombe, ſhee hides him in her houſe; afraid leſt euery of his cryings ſhould guide the executioner to his cradle. And now ſhee ſees her treaſure can be no longer hid, ſhee ſhips him in a barke of bulruſhes, and commits him to the mercy of the waues, and (which was more mercileſſe) to the danger of an *Ægyptian* paſſenger, yet doth ſhee not leaue him without a guardian.

NO tyranny can forbid her to loue him, whom ſhee is forbidden to keepe: Her daughters eyes muſt ſupply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what ſhall wee thinke of him, whoſe loue, whoſe compaſſion is (as himſelfe) infinite? His eye, his hand, cannot but be with vs, euen when we forſake our ſelues: MOSES had neuer a ſtronger protection about him, no not when all his *Iſraelites* were pitched about his Tent in the wildernes, then now when he lay ſprawling alone vpon the waues: No water, no *Ægyptian* can hurt him. Neither

friend nor mother dare owne him, and now God challenges his custodie. When we seeme most neglected, and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings Pharaohs daughter thither to wash her selfe. Those times looked for no great state: A Princesse comes to bathe her selfe in the open streame: she meant only to wash her selfe; God fetches her thither, to deliuer the Deliuerer of his people. His designes goe beyond ours. We know not (when we set our foot ouer our threshold) what he hath to do with vs. This euent seemed casuall to this Princesse, but predetermined, and prouided by God, before she was: how wisely and sweetly God brings to passe his owne purposes, in our ignorance and regardlesnesse! Shee saw the Arke, opens it, finds the Childe weeping; his beauty and his teares had God prouided for the strong perswasions of mercie. This yong and liuely Oratory preuailed. Her heart is strook with compassion, and yet her tongue could say, *It is an Hebrewes childe.*

See heere the mercifull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childes disposition by the parents. How well doth pity beseeme great personages! and most in extremities. It had beene death to another to rescue the childe of an *Hebrew*; in her it was safe and noble. It is an happy thing, when great ones improue their places to so much more charity, as their liberty is more.

Moses his sister finding the Princesse compassionate, offers to procure a nurse, and fetches the mother: and who can be so fit a nurse as a mother? Shee now with glad hands receiues her child, both with authority and reward. Shee would haue giuen all her substance for the life of her sonne; and now shee hath a reward to nurse him. The exchange of the name of a mother, for the name of a nurse, hath gained her both her sonne, and his education, and with both a recompence. Religion doth not call vs to a weake simplicitie, but allowes vs as much of the Serpent, as of the Doue: Lawfull policies haue from God both libertie in the vse, and blessing in the successe.

The good Lady did not breed him, as some child of almes, or as some wretched out-cast, for whom it might be fauour enough to liue, but as her owne sonne; in all the delicacies, in all the learning of *Ægypt*. Whatsoeuer the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an *Hebrew*. Education workes wondrous changes, and is of great force eyther way: a little aduancement hath so puffed vp some aboue themselues, that they haue not onely forgot their friends, but scorned their parents. All the honors of *Ægypt* could not winne Moses not to call his nurse mother, or weane him from a willing misery with the *Israelites*. If wee had Moses his faith, wee could not but make his choice. It is only our infidelity that binds vs so to the world, and makes vs preferre the momentany pleasures of sinne, vnto that euerlasting recompence of reward.

Hee went foorth, and looked on the burdens of *Israel*. What needed Moses to haue afflicted himselfe, with the afflictions of others? Himselfe was at ease, and pleasure, in the Court of Pharaoh. A good heart cannot abide to bee happie alone; and must needes, vnbidden, share with

others

others in their miſeries. He is no true MOSES that is not moued with the calamities of Gods Church. To ſee an *Egyptian* ſmite an *Hebrew*, it ſmote him, and moued him to ſmite. He hath no *Iſraelitiſh* bloud in him, that can indure to ſee an *Iſraelite* ſtricken either with hand or tongue.

HERE was his zeale: where was his authority? Doubtleſſe, MOSES had an inſtinct from God, of his Magiſtracy; elſe how ſhould hee thinke they would haue vnderſtood what himſelfe did not? Oppreſſions may not be righted by violence, but by Law. The redreſſe of euill by a perſon vnwarranted, is euill. MOSES knew that God had called him; he knew that PHARAOH knew it not: therefore he hides the *Egyptian* in the ſand. Thoſe actions which may be approued vnto God, are not alwayes ſafe with men: as contrarily, too many things goe currant with men, that are not approued of God.

ANOTHER *Hebrew* is ſtricken, but by an *Hebrew:* the act is the ſame, the Agents differ: neither doth their profeſſion more differ, than MOSES his proceedings. He giues blowes to the one: to the other, wordes. The blowes to the *Egyptian* were deadly; the wordes to the *Hebrew*, gentle and plauſible. As God makes a difference betwixt chaſtiſements of his owne, and puniſhments of ſtrange children: So muſt wiſe Gouernours learne to diſtinguiſh of ſinnes and iudgements, according to circumſtances. How mildly doth MOSES admoniſh! Sirs, yee are Brethren. If there had beene but any dram of good nature in theſe *Hebrewes*, they had relented: now it is ſtrange to ſee, that being ſo vniuerſally vexed with their common Aduerſary, they ſhould yet vexe one another: One would haue thought that a common oppoſition ſhould haue vnited them more, yet now priuate grudges doe thus dangerouſly diuide them. Blowes enow were not dealt by the *Egyptians*, their owne muſt adde to the violence. Still Satan is thus buſie, and Chriſtians are thus malicious, that (as if they wanted enemies) they flye in one anothers faces. While wee are in this *Egypt* of the world, all vnkinde ſtrifes would eaſily be compoſed, if wee did not forget that wee are Brethren.

BEHOLD an *Egyptian* in the skin of an *Hebrew:* How dogged an anſwere doth MOSES receiue to ſo gentle a reproofe? Who would not haue expected that this *Hebrew* had beene enough deiected with the common affliction? But vexations may make ſome more miſerable, not more humble; as we ſee ſickneſſes make ſome tractable, others more froward; It is no eaſie matter to beare a reproofe well, if neuer ſo well tempered; no Sugar can bereaue a Pill of his bitterneſſe. None but the gracious can ſay, *Let the righteous ſmite me.*

NEXT to the not deſeruing a reproofe, is the well taking of it. But who is ſo ready to except and exclayme as the wrong-doer? The patient replyes not. One iniury drawes on another, firſt to his Brother, then to his Reproouer. Guiltineſſe will make a man ſtirre vpon euery touch: hee that was wronged, could incline to reconciliation: Malice makes men vncapable of good counſell; and there are none ſo great enemies to Iuſtice, as thoſe which are enemies to Peace.

WITH what impatience doth a galled heart receiue an admonition! This vnworthy *Iſraelite* is the patterne of a ſtomackfull Offender; firſt, he is moued

moued to choler in himſelfe: then he calls for the authority of the Admoniſher: A ſmall authority will ſerue for a louing admonition. It is the duty of men, much more of Chriſtians, to aduiſe againſt ſinne; yet this man askes who made thee a Iudge, for but finding fault with his iniury. Then, he aggrauates, and miſconſtrues; *Wilt thou kill me?* when Moses meant only to ſaue both. It was the death of his malice onely that was intended, and the ſafety of his Perſon. And laſtly, he vpbraides him with former actions; *Thou killedſt the Ægyptian:* What if he did? What if vniuſtly? What was this to the *Hebrew?* Another mans ſinne is no excuſe for ours: A wicked heart neuer lookes inward to it ſelfe, but outward to the quality of the reprouer; if that affoord exception, it is enough; as a Dogge runnes firſt to reuenge on the ſtone: What matter is it to me who he be that admoniſheth me? Let me looke home into my ſelfe: Let me looke to his aduice. If that be good, it is more ſhame to me to be reproued by an euill man. As a good mans allowance cannot warrant euill, ſo an euill mans reproofe may remedy euill: If this *Hebrew* had beene well pleaſed, Moses had not heard of his ſlaughter; Now in choler all will out; and if this mans tongue had not thus caſt him in the teeth with bloud, he had beene ſurpriſed by Pharaoh, ere he could haue knowne that the fact was knowne.

Now he growes iealous, flees and eſcapes. No friend is ſo commodious in ſome caſes as an aduerſary; This wound which the *Hebrew* thought to giue Moses, ſaued his life. As it is good for a man to haue an Enemy, ſo it ſhall be our wiſedome to make vſe of his moſt cholerick obiections. The worſt of an Enemy, may proue moſt ſoueraigne to our ſelues. Moses flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect vs, it is good for the heeles to ſupply the place of the tongue.

Moses when he may not in *Ægypt*, he will be doing iuſtice in *Midian*. In *Ægypt* hee deliuers the oppreſſed *Iſraelite*; In *Midian* the wronged Daughters of Iethro. A good man will be doing good, whereſoeuer he is; His Trade is a compound of Charity and Iuſtice: as therefore euill diſpoſitions cannot be changed with ayres, no more will good. Now then he ſits him downe by a Well in *Midian*. There hee might haue to drinke, but where to eate he knew not. The caſe was altred with Moses, To come from the dainties of the Court of *Ægypt*, to the hunger of the fields of *Midian*: It is a leſſon that all Gods children muſt learne to take out, To want and to abound. Who can thinke ſtrange of penury, when the great Gouernour of Gods people once hath nothing? Who would not haue thought in this caſe, Moses ſhould haue beene heartleſſe and ſullen; ſo caſt downe with his owne complaints, that he ſhould haue had no feeling of others; yet how hot is he vpon Iuſtice? No aduerſity can make a good man neglect good duties: he ſees the oppreſſion of the Shepherds, the Image of that other he left behinde him in *Ægypt*: The Maydes (Daughters of ſo great a Peere) draw water for their flocks, the inhumane Shepherds driue them away; rudeneſſe hath no reſpect either to Sexe, or Condition; If we liued not vnder Lawes, this were our caſe; Might would be the meaſure of Iuſtice: we ſhould not ſo much as enioy our owne water: vniuſt courſes will not euer proſper: Moses ſhall rather come from *Ægypt*

to

to *Midian* to beate the Shepherds, then they ſhall vexe the Daughters of IETHRO: This act of iuſtice was not better done than taken. REVEL requites it kindly with an Hoſpitall entertaynment. A good nature is ready to anſwere courteſies: we cannot doe too much for a thankefull man. And if a courteous Heathen reward the watering of a Sheepe in this bountifull manner, how ſhall our God recompence but a cup of cold water, that is giuen to a Diſciple! This fauour hath wonne MOSES, who now conſents to dwell with him, though out of the Church. Curioſitie, or whatſoeuer idle occaſions may not draw vs (for our reſidence) out of the bounds of the Church of God: danger of life may; we loue not the Church if we eaſily leaue it: if in a caſe of life, we leaue it not (vpon opportunitie) for a time of reſpit, we loue not our ſelues. The worſt part of MOSES his requitall was his wife, one of thoſe whom he had formerly protected.

I DOE not ſo much maruell that IETHRO gaue him his Daughter (for he ſaw him valiant, wiſe, learned, nobly bred) as that MOSES would take her; a ſtranger, both in Bloud and Religion. I could plead for him neceſſity: his owne Nation was ſhut vp to him; if he would haue tryed to fetch a Daughter of *Iſrael*, he had endangered to leaue himſelfe behinde: I could plead ſome correſpondence in common principles of Religion; for doubtleſſe MOSES his zeale could not ſuffer him to ſmother the truth in himſelfe: he ſhould haue beene an vnfaithfull ſeruant, if he had not beene his Maſters teacher. Yet neither of theſe can make this match either ſafe, or good. The euent bewrayes it dangerouſly inconuenient. This choiſe had like to haue coſt him deare: ſhee ſtood in his way for circumciſion; God ſtands in his way for reuenge. Though he was now in Gods meſſage, yet might he not be forborne in this neglect. No circumſtance, either of the deareneſſe of the Sollicitor, or our owne ingagement, can beare out a ſinne with God: Thoſe which are vnequally yoked, may not euer looke to draw one way. True loue to the perſon cannot long agree with diſlike of the Religion. Hee had needé to be more than a man, that hath a ZIPPORAH in his boſome, and would haue true zeale in his heart. All this while MOSES his affection was not ſo tyed to *Midian*, that he could forget *Egypt*. Hee was a ſtranger in *Midian*: what was he elſe in *Egypt*? Surely, either *Egypt* was not his home, or a miſerable one; and yet in reference to it, he calls his ſonne GERSHOM, a ſtranger there. Much better was it to be a ſtranger there, than a dweller in *Egypt*. How hardly can wee forget the place of our abode or education, although neuer ſo homely! And if he ſo thought of his *Egyptian* home, where was nothing but bondage and tyrannie, how ſhould we thinke of that Home of ours, aboue, where is nothing but reſt and bleſſedneſſe!

Of Moses *calling.*

FORTY yeeres was Moses a Courtier, and fortie yeeres (after that) a Shepherd: That great men may not be ashamed of honest vocations, the greatest that euer were haue beene content to take vp with meane Trades. The contempt of honest callings in those which are well borne, argues pride without wit. How constantly did Moses sticke to his hooke? and yet a man of great spirits, of excellent learning, of curious education: and if God had not (after his fortie yeeres seruice) called him off, he had so ended his dayes. Humble resolutions are so much more heroicall, as they fall into higher subiects.

THERE can be no fitter disposition for a Leader of Gods people, then constancy in his vnder-takings, without either wearinesse, or change. How had he learned to subdue all ambitious desires, and to rest content with his obscuritie! So he might haue the freedome of his thoughts, and full oportunity of holy Meditations, he willingly leaues the World to others, and enuyes not his proudest acquaintance of the Court of Pharaoh. He that hath true worth in himselfe, and familiarity with God, findes more pleasure in the Desarts of *Midian*, then others can doe in the Palaces of Kings.

WHILES he is tending his Sheepe, God appeared vnto him: God neuer graces the idle with his visions; when he findes vs in our callings, we finde him in the tokens of his mercy: Satan appeares to the idle man in manifold temptations; or rather presents himselfe, and appeares not. God was euer with Moses, yet was he not seene till now. He is neuer absent from his: but sometimes he makes their senses witnesses of his presence. In small matters may be great wonders. That a bush should burne is no maruell; but that it should not consume in burning, is iustly miraculous: God chooseth not euer great subiects wherein to exercise his power. It is enough that his power is great in the smallest.

WHEN I looke vpon this burning bush with Moses, me thinkes I can neuer see a worthyer, and more liuely Embleme of the Church; That in *Egypt* was in the furnace, yet wasted not. Since then how oft hath it beene flaming, neuer consumed! The same power that enlightens it, preserues it: and to none but his enemies is he a consuming fire. Moses was a great Philosopher: but small skill would haue serued to know the nature of fire, and of the bush: that fire meeting with combustible matter, could not but consume: If it had beene some solid wood, it would haue yeelded later to the flame; but bushes are of so quick dispatch, that the ioy of the wicked is compared to a fire of thornes. He noted it awhile, saw it continued, and began to wonder. It was some maruell how it should come there: but how it should continue without supply, yea without diminution of matter, was truly admirable. Doubtlesse he went oft about it, and viewed it on all sides, and now when his eye and mind could meet with no likely causes, so far off,

resolues,

reſolues, I wil go ſee it; His curioſity led him neerer, & what could he ſee but a buſh and a flame, which he ſaw at firſt vnſatisfied? It is good to come to the place of Gods preſence, howſoeuer; God may perhaps ſpeake to thy heart, though thou come but for nouelty: Euen thoſe which haue come vpon curioſity, haue beene oft taken: Abſence is without hope; If MOSES had not come, he had not beene called out of the buſh.

TO ſee a fire not conſuming the buſh, was much; but to heare a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſneſſe carryes vs to a meere vnproficiency vnder the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to vs.

IN that appearance God meant to call MOSES to come; yet when he is come, inhibits him; *(Come not hither.)* We muſt come to God, we muſt not come too neere him. When we meditate of the great myſteries of his word, we come to him: we come too neere him when we ſearch into his counſels. The Sunne and the Fire ſay of themſelues, Come not too neere: how much more the light which none can attayne vnto? We haue all our limits ſet vs: The Gentiles might come into ſome outter courts, not into the inmoſt: The Iewes might come into the inner Court, not into the Temple: the Prieſts and Leuites into the Temple, not into the Holy of Holies; MOSES to the Hill, not to the Buſh. The waues of the Sea had not more neede of bounds, than mans preſumption. MOSES muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no vnholineſſe in clothes: God prepared them for man at firſt, and that of skins, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the ſhooes but worldly and carnall affections? If theſe be not caſt off when we come to the holy place, we make our ſelues vnholy? how much leſſe ſhould we dare to come with reſolutions of ſinne? This is not only to come with ſhooes on, but with ſhooes bemired with wicked filthineſſe; the touch whereof profanes the pauement of God, and makes our preſence odious.

MOSES was the ſonne of AMRAM, AMRAM of KOHATH, KOHATH of LEVI, LEVI of IACOB, IACOB of ISAAC, ISAAC of ABRAHAM. God puts together both ends of his pedegree, *I am the God of thy Father, and of* ABRAHAM, ISAAC, IACOB. If he had ſaid only, *I am thy God*, it had beene MOSES his duty to attend awfully; but now that he ſayes, *I am the God of thy Father, and of* ABRAHAM, *&c.* He challenges reuerence by preſcription. Any thing that was our Anceſters, pleaſes vs; their Houſes, their Veſſells, their Cote-armour; How much more their God? How carefull ſhould Parents be to make holy choyſes? Euery precedent of theirs are ſo many monuments and motiues to their poſterity. What an happineſſe it is to be borne of good Parents! hence God claymes an intereſt in vs, and wee in him, for their ſake. As many a man ſmarteth for his Fathers ſinne, ſo the goodneſſe of others is crowned in a thouſand Generations. Neither doth God ſay, I was the God of ABRAHAM, ISAAC, IACOB; but, *I am.* The Patriarkes ſtill liue after ſo many thouſand yeeres of diſſolution. No length of time can ſeparate the ſoules of the iuſt from their Maker. As for their

their body, there is ſtill a reall relation betwixt the duſt of it, and the ſoule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more than recompence the wants of that earthly halfe.

God could not deſcribe himſelfe by a more ſweet name than this, *I am the God of thy Father, and of* Abraham, *&c.* yet Moses hides his face for feare. If he had ſaid, I am the glorious God that made heauen and earth, that dwell in light inacceſſible, whom the Angels cannot behold; or, I am God the auenger, iuſt and terrible, a conſuming fire to mine Enemies, here had beene iuſt cauſe of terror.

But why was Moses ſo frighted with a familiar compellation? God is no leſſe awfull to his owne in his very mercies. Great is thy mercy that thou maiſt be feared: for to them, no leſſe maieſty ſhines in the fauours of God, than in his iudgements and iuſtice. The wicked heart neuer feares God but thundering, or ſhaking the earth, or rayning fire from heauen; but the good can dread him in his very ſunne-ſhine: his louing deliuerances and bleſſings affect them with awfulneſſe. Moses was the true ſonne of Iacob, who when he ſaw nothing but viſions of loue and mercy, could ſay, *How dreadfull is this place!*

I ſee Moses now at the buſh hiding his face at ſo milde a repreſentation: hereafter wee ſhall ſee him in this very Mount betwixt heauen and earth, in Thunder, Lightning, Smoke, Earth-quakes, ſpeaking mouth to mouth with God, bare-faced, and feareleſſe: God was then more terrible, but Moses was leſſe ſtrange. This was his firſt meeting with God; further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuerſation giues vs freedome of acceſſe to God; and makes vs powre out our hearts to him as fully and as feareleſly as to our friends. In the meane time now at firſt he made not ſo much haſte to ſee, but he made as much to hide his eyes: Twice did Moses hide his face; once for the glory which God put vpon him, which made him ſo ſhine, that he could not be beheld of others; once for Gods owne glory, which hee could not behold. No maruell. Some of the Creatures are too glorious for mortall eyes: how much more, when God appeares to vs in the eaſieſt manner, muſt his glory needes ouer-come vs? Behold the difference betwixt our preſent, and future eſtate: Then the more more Maieſtie of appearance, the more delight: when our ſinne is quite gone, all our feare at Gods preſence ſhall be turned into ioy. God appeared to Adam before his ſinne with comfort, but in the ſame forme which after his ſinne was terrible. And if Moses cannot abide to looke vpon Gods glory when he deſcends to vs in mercy, how ſhall wicked ones abide to ſee his fearefull preſence when he ſets vpon vengeance! In this fire he flamed and conſumed not, but in his reuenge our God is a conſuming fire.

First Moses hides himſelfe in feare, now in modeſty. *Who am I?* None in all *Egypt* or *Midian* was comparably fit for this embaſſage. Which of the *Iſraelites* had beene brought vp a Courtier, a Schollar, an *Iſraelite* by bloud, by education an *Egyptian*, learned, wiſe, valiant, experienced? Yet, *Who am I?* The more fit any man is for whatſoeuer vocation, the leſſe hee thinkes himſelfe. Forwardneſſe argues inſufficiency. The vnworthy thinks ſtill,

ſtill, Who am I not? Modeſt beginnings giue hopefull proceedings, and happy endings. Once before, MOSES had taken vpon him, and laid about him; hoping then they would haue knowne, that by his hand God meant to deliuer *Iſrael*: but now when it comes to the point, *Who am I?* Gods beſt ſeruants are not euer in an equall diſpoſition to good duties. If we finde differences in our ſelues ſometimes, it argues that grace is not our owne. It is our frailty, that thoſe ſeruices which wee are forward to, aloofe off, wee ſhrinke at, neere hand, and fearefully miſſe-giue. How many of vs can bid defiances to death, and ſuggeſt anſwers to abſent temptations, which when they come home to vs, we flye off, and change our note, and in ſtead of action, expoſtulate!

Of the plagues of Ægypt.

IT is too much honor for fleſh and bloud to receiue a meſſage from Heauen, yet here God ſends a meſſage to Man, and is repulſed: well may God aske, Who is man that I ſhould regard him? but for man to aske, Who is the Lord? is a bold and proud blaſphemy. Thus wilde is Nature at the firſt; but ere God haue done with PHARAOH, hee will be knowne of him, hee will make himſelfe knowne by him, to all the World: God might haue ſwept him away ſuddenly. How vnworthy is he of life, who with the ſame breath that he receiues, denyes the Giuer of it! But he would haue him conuinced, ere he were puniſhed; Firſt therefore hee workes miracles before him, then vpon him. PHARAOH was now, from a ſtaffe of protection and ſuſtentation to Gods people, turned to a Serpent that ſtung them to death; God ſhewes himſelfe in this reall Embleme; doing that ſuddenly before him, which Satan had wrought in him by leaſure; And now when hee crawles and winds, and hiſſes, threatning perill to *Iſrael*, he ſhewes him how in an inſtant, he can turne him into a ſenſeleſſe ſtick, and make him if not vſefull, yet feareleſſe: The ſame God which wrought this, giues Satan leaue to imitate it; the firſt plague that he meant to inflict vpon PHARAOH, is deluſion: God can be content the Deuill ſhould winne himſelfe credit, where he meanes to iudge; and holds the honor of a miracle well loſt, to harden an Enemy: Yet to ſhew that his miracle was of power, the others of permiſſion; MOSES his Serpent deuoures theirs: how eaſily might the *Ægyptians* haue thought, that he which cauſed their Serpent not to be, could haue kept it from being, and that they which could not keepe their Serpent from deuouring, could not ſecure them from being conſumed! but wiſe thoughts enter not into thoſe that muſt periſh. All Gods iudgements ſtand ready, and waite but till they be called for. They neede but a watch-word to be giuen them: No ſooner is the Rod lift vp, but they are gone forth into the World, preſently the Waters runne into bloud, the Frogs and Lice crawle about, and all the other troupes of God come ruſhing in vpon his Aduerſaries: All creatures conſpire to reuenge the iniuries of God. If the

Egyptians looke vpward, there they haue Thunder, Lightning, Hayle, Tempeſts; one while no light at all, another while ſuch fearefull flaſhes as had more terror, then darkneſſe. If they looke vnder them, there they ſee their waters changed into bloud, their earth ſwarming with Frogs and Graſſehoppers: If about them, one while the Flyes fill both their eyes and eares; another while they ſee their Fruits deſtroyed, their Cattell dying, their Children dead. If, laſtly, they looke vpon themſelues, they ſee themſelues lothſome with Lice, painfull and deform'd with Scabs, Biles and Botches.

First, God begins his iudgement with the waters. As the Riuer of *Nilus* was to *Egypt*, in ſtead of Heauen, to moyſten and fatten the earth; ſo their confidence was more in it then in heauen; Men are ſure to be puniſht moſt and ſooneſt, in that which they make a corriuall with God. They had before defiled the Riuers with the bloud of innocents; and now it appeares to them, in his owne colour. The waters will no longer keepe their counſell: Neuer any man delighted in bloud, which had not enough of it, ere his end: they ſhed but ſome few ſtreames, and now behold, whole Riuers of bloud: Neither was this more a monument of their ſlaughter, paſt, then an image of their future deſtruction. They were afterwards ouer-whelmed in the red Sea, and now before-hand they ſee their Riuers red with bloud. How dependant and ſeruile is the life of man, that cannot either want one Element, or indure it corrupted! It is hard to ſay whether there were more horror, or annoyance in this plague. They complayne of thirſt, and yet doubt whether they ſhould dye, or quench it with bloud. Their Fiſh (the chiefe part of their ſuſtinance) dyes with infection, and infecteth more by being dead. The ſtench of both is ready to poyſon the Inhabitants; yet Pharaohs curioſity carryes him away quite from the ſenſe of the iudgement: he had rather ſend for his Magicians to worke feats, then to humble himſelfe vnder God for the remoueall of this plague; And God plagues his curioſity with deceit, thoſe whom he truſts, ſhall vndoe him with preuayling; the glory of a ſecond miracle ſhall be obſcured by a falſe imitation, for a greater glory to God in the ſequell.

The rod is lift vp againe, Behold, that *Nilus* which they had before adored, was neuer ſo beneficiall as it is now troubleſome; yeelding them not onely a dead, but a liuing annoyance: It neuer did ſo ſtore them with Fiſh, as now it plagues them with Frogs; Whatſoeuer any man makes his God, beſides the true one, ſhall be once his Tormenter. Thoſe lothſome Creatures leaue their owne element, to puniſh them which rebelliouſly detayned *Iſrael* from their owne. No Bed, no Table can be free from them, their dainty Ladies cannot keepe them out of their boſomes; neyther can the *Egyptians* ſooner open their mouthes, than they are ready to creepe into their throats; as if they would tell them, that they came on purpoſe to reuenge the wrongs of their Maker: yet euen this wonder alſo is Satan allowed to imitate. Who can maruell to ſee the beſt vertues counterfayted by wicked men, when he ſees the Deuill emulating the miraculous power of God? The feates that Satan playes may harden, but cannot benefit. He that hath leaue to bring Frogs, hath neither leaue, nor power, to take them away, nor to take away the ſtench from them. To bring them, was but to adde to the iudgement; to remoue them, was an act of mercy.

God

God doth commonly vſe Satan in executing of iudgement, neuer in the workes of mercy to men.

YET euen by thus much is PHARAOH hardned, and the Sorcerers growne inſolent. When the Deuill and his Agents are in the height of their pride, God ſhames them in a trifle. The rod is lift vp: the very duſt receiues life: Lice abound euery-where, and make no difference betwixt Beggers and Princes. Though PHARAOH and his Courtiers abhorred to ſee themſelues louzy, yet they hoped this miracle would be more eaſily imitable: but now the greater poſſibility, the greater foyle. How are the great wonder-mongers of *Ægypt* abaſhed, that they can neither make Lice of their owne, nor deliuer themſelues from the Lice that are made! Thoſe that could make Serpents and Frogs, could not eyther make or kill Lice; to ſhew them that thoſe Frogs and Serpents were not their owne workemanſhip. Now PHARAOH muſt needes ſee how impotent a Deuill hee ſerued, that could not make that Vermine which euery day riſes voluntarily out of corruption. IANNES and IAMBRES cannot now make thoſe Lice (ſo much as by deluſion) which at another time they cannot chuſe but produce vnknowing, and which now they cannot auoyd. That ſpirit which is powerfull to execute the greateſt things when hee is bidden, is vnable to doe the leaſt when he is reſtrayned. Now theſe corriuals of MOSES can ſay, *This is the finger of God.* Yee fooliſh Inchanters, was Gods finger in the Lice, not in the Frogs, not in the Bloud, not in the Serpent? And why was it rather in the leſſe, than in the greater? Becauſe yee did imitate the other, not theſe. As if the ſame finger of God had not beene before in your imitation, which was now in your reſtraynt: As if yee could haue fayled in theſe, if yee had not beene only permitted the other. Whiles wicked mindes haue their full ſcope, they neuer looke vp aboue themſelues; but when once God croſſes them in their proceedings, their want of ſucceſſe teaches them to giue God his owne. All theſe plagues perhaps had more horror than payne in them. The Frogs creepe vpon their clothes, the Lice vpon their skins: but thoſe ſtinging Hornets which ſucceede them, ſhall wound and kill. The Water was annoyed with the firſt plague, the Earth with the ſecond and third; this fourth fills the Ayre, and beſides corruption brings ſmart. And that they may ſee this winged Army comes out from an angrie God (not eyther from nature, or chance) euen the very Flyes ſhall make a difference betwixt *Ægypt* and *Goſhen*. He that gaue them their being, ſets them their ſtint. They can no more ſting an *Iſraelite*, than fauour an *Ægyptian*. The very wings of Flyes are directed by a prouidence, and doe acknowledge their limits. Now PHARAOH findes how impoſſible it is for him to ſtand out with God, ſince all his power cannot reſcue him from Lice and Flyes.

AND now his heart begins to thaw a little: *Goe, doe ſacrifice to your God in this Land*; or (ſince that will not bee accepted) *Goe into the Wilderneſſe, but not farre*: but how ſoone it knits againe! Good thoughts make but a thorowfare of carnall hearts, they can neuer ſettle there: yea his very miſgiuing hardens him the more: that now neyther the murren of his Cattell, nor the botches of his Seruants can ſtirre him a whit. Hee ſaw his Cattell ſtrucke dead with a ſudden contagion; he ſaw his Sorcerers (after

their conteſtation with Gods meſſengers) ſtrucke with a ſcabbe in their very faces, and yet his heart is not ſtrucke. Who would thinke it poſſible that any ſoule could be ſecure in the middeſt of ſuch variety, and frequence of iudgements? Theſe very plagues haue not more wonder in them, then their ſucceſſe hath. To what an height of obduration will ſinne leade a man, and of all ſinnes incredulity? Amidſt all theſe ſtormes Pharaoh ſleepeth, till the voice of Gods mightie thunders, and haile mixed with fire, rouzed him vp a little.

Now as betwixt ſleeping and waking, he ſtarts vp, and ſayes, *God is righteous, I am wicked*, Moses *pray for vs*, and preſently layes downe his head againe. God hath no ſooner done thundring, then he hath done fearing. All this while you neuer find him carefull to preuent any one euill, but deſirous ſtill to ſhift it off, when he feeles it; neuer holds conſtant to any good motion; neuer prayes for himſelfe, but careleſſely wils Moses and Aaron to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like ſome hard chapman, that would get a releaſe with the cheapeſt: Firſt, They ſhall not go; then, Goe and ſacrifice, but in *Ægypt*; next, Go ſacrifice in the wilderneſſe, but not farre off; after, Go yee that are men; then, Go you and your children only; at laſt, Goe all ſaue your ſheepe and cattell. Whereſoeuer meere nature is, ſhee is ſtill improuident of future good, ſenſible of preſent euil, inconſtant in good purpoſes, vnable, through vnacquaintance, and vnwilling to ſpeake for her ſelfe, niggardly in her grants, and vncheerefull. The plague of the Graſhoppers ſtartled him a little; and the more, through the importunity of his ſeruants: for when he conſidered the fiſh deſtroyed with the firſt blow, the cattle with the fift, the corne with the ſeuenth, the fruit and leaues with this eight, and nothing now left him, but a bare fruitleſſe earth to liue vpon (and that, couered ouer with Locuſts) neceſſity droue him to relent for an aduantage: *Forgiue me this once; take from me this death onely.*

But as conſtrained repentance is euer ſhort and vnſound; the Weſt winde, together with the Graſhoppers, blowes away his remorſe; and now is he ready for another iudgement. As the Graſhoppers took away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heauen too: other darkneſſes were but priuatiue, this was reall and ſenſible. The *Ægyptians* thought this night long, (how could they chuſe, when it was ſix in one?) and ſo much the more, for that no man could riſe to talke with other, but was neceſſarily confined to his owne thoughts: One thinkes, the fault in his owne eyes, which he rubs oftentimes in vaine: Others thinke, that the Sunne is loſt out of the firmament, and is now with-drawne for euer: Others, that all things are returning to their firſt confuſion: All thinke themſelues miſerable, paſt remedy, and wiſh (whatſoeuer had befallen them) that they might haue had but light enough to ſee themſelues die.

Now Pharaoh proues like to ſome beaſts that grow madde with bayting: grace often reſiſted, turnes to deſperateneſſe; *Get thee from mee, looke thou ſee my face no more; whenſoeuer thou commeſt in my ſight, thou ſhalt die.* As if Moses could not plague him as well in abſence: As if hee that could not take away the Lice, Flies, Frogges, Graſhoppers, could at his pleaſure take away the life of Moses, that procured them. What is this but

to

to run vpon the iudgements, and run away from the remedies? Euer-more, when Gods messengers are abandoned, destruction is neere. Moses will see him no more, till he see him dead vpon the sands; but God will now visit him more than euer: The fearefullest plagues God still reserues for the vpshot: All the former doe but make way for the last. Pharaoh may exclude Moses and Aaron, but Gods Angell he cannot exclude: Insensible messengers are vsed, when the visible are debarred.

Now God begins to call for the bloud they owed him: In one night euery house hath a carkasse in it, and (which is more grieuous) of their first borne, and (which is yet more fearefull) in an instant. No man could comfort other; euery man was too full of his owne sorrow, helping rather to make the noyse of the lamentation more dolefull, and astonishing. How soone hath God changed the note of this tyrannicall people! *Egypt* was neuer so stubborne in denying passage to *Israel*, as now importunate to intreat it: Pharaoh did not more force them to stay before, than now to depart: whom lately they would not permit, now they hyre to goe. Their rich iewels of siluer and gold were not too deare for them whom they hated; how much rather had they to send them away wealthy, than to haue them stay to be their Executors? Their loue to themselues obtayned of them the enriching of their Enemies; and now they are glad to pay them well for their old worke, and their present iourney: Gods people had stayd like Slaues, they goe away like Conquerors, with the spoyle of those that hated them; armed for security, and wealthy for mayntenance.

Old Iacobs seuenty Soules which he brought downe into *Egypt*, in spight of their bondage and bloud-shed, goe forth sixe hundred thousand Men, besides Children. The World is well mended with *Israel*, since hee went with his Staffe and Scrip ouer *Iordan*. Tyrannie is too weake, where God bids, Increase and multiply. I know not where else the good herbe ouer growes the weedes; the Church out-strips the World. I feare if they had liued in ease and delicacy, they had not beene so strong, so numerous. Neuer any true *Israelite* lost by his affliction. Not onely for the action, but the time, Pharoahs choyce meets with Gods: That very night, when the hundred and thirty yeeres were expired, *Israel* is gone, Pharaoh neither can, nor can will to keepe them longer; yet in this, not fulfilling Gods will, but his owne. How sweetly doth God dispose of all second causes, that whiles they doe their owne will, they doe his!

The *Israelites* are equally glad of this haste. Who would not be ready to goe, yea to flye out of bondage? They haue what they wished; it was no staying for a second inuitation. The losse of an opportunity is many times vnrecouerable: The loue of their liberty made the burden of their dough light: who knew whether the variable minde of Pharaoh might returne to a denyall, and (after all his stubbornesse) repent of his obedience? It is foolish to hazzard where there is certainty of good offers, and vncertainty of continuance. They goe therefore; and the same God that fetcht them out, is both their Guide and Protector. How carefully doth he chuse their way! not the neerer, but the safer. Hee would not haue his people so suddenly change from bondage to warre.

It is the wondrous mercy of God, that he hath respect, as to his owne

glory, ſo to our infirmities. Hee intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that euils are not ready for vs, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and vntracked Wilderneſſe, himſelfe goes before them: who could but follow cheerefully, when hee ſees God leade him? Hee that led the wiſe Men by a Starre, leads *Iſrael* by a Cloud: That was an higher obiect, therefore he giues them an higher and more heauenly conduct: This was more earthly, therefore he contents himſelfe with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmeneſſe; of cloud and fire, for viſibility and vſe. The greater light extinguiſhes the leſſe; therefore in the day he ſhewes them not fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire: The cloud ſhelters them from heate by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud & a fire to his children, euer putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backs of *Iſrael* turned to depart, than Pharaohs heart and face is turned after them, to fetch them backe againe. It vexes him to ſee ſo great a command, ſo much wealth, caſt away in one night; which now he reſolues to redeeme, though with more plagues. The ſame ambition and couetouſneſſe that made him weare out ſo many iudgements, will not leaue him, till it haue wrought out his full deſtruction. All Gods vengeances haue their end; the finall perdition of his Enemies, which they cannot reſt till they haue attayned: Pharaoh therefore and his *Ægyptians* will needes goe fetch their bane. They well knew that *Iſrael* was fitter to ſerue than to fight; weary with their ſeruitude, not trayned vp to Warre, not furniſhed with prouiſion for a field: Themſelues Captaines and Souldiers by profeſſion, furniſhed with Horſes, and Chariots of warre. They gaue themſelues therefore the victory before-hand, and *Iſrael* either for ſpoyle or bondage: yea, the weake *Iſraelites* gaue vp themſelues for dead, and already are talking of their graues. They ſee the Sea before them; behind them the *Ægyptians*: they know not whether is more mercileſſe, and are ſtriken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! They had ſeene all thy wonders in *Ægypt*, and in their *Goſhen*; they ſaw euen now thy pillar before them, and yet they did more feare *Ægypt* than beleeue thee. Thy patience is no leſſe miracle than thy deliuerance. But in ſtead of remouing from them, the cloudy pillar remoues behinde them, and ſtands betwixt the *Iſraelites* and *Ægyptians*: as if God would haue ſaid, They ſhall firſt ouer-come me, O *Iſrael*, ere they touch thee. Wonder did now iuſtly ſtriue with feare in the *Iſraelites*, when they ſaw the Cloud remoue behinde them, and the Sea remoue before them. They were not vſed to ſuch Bulwarkes. God ſtood behinde them in the Cloud; the Sea reared them vp Walls on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his Creatures both our Friends and Patrons!

Yet here was Faith mixed with vnbeliefe. He was a bold *Iſraelite* that ſet the firſt foote into the chanell of the Sea: and euery ſtep that they ſet in that

that moiſt way, was a new exerciſe of their faith. PHARAOH ſees all this, and wonders; yet hath not the wit or grace to thinke (though the piller tels him ſo much) that God made a difference betwixt him and *Iſrael*. He is offended with the Sea, for giuing way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well haue thought, that he which gaue light in *Goſhen*, when there was darkneſſe in *Ægypt*, could as well diſtinguiſh in the Sea: but he cannot now eyther conſider, or feare: It is his time to periſh. God makes him faire way, and lets him runne ſmoothly on, till he be come to the midſt of the Sea; not one waue may riſe vp againſt him, to wet ſo much as the hoofe of his Horſe. Extraordinary fauours to wicked men, are the fore-runners of their ruine.

NOw when God ſees the *Ægyptians* too far to returne, he findes time to ſtrike them with their laſt terror: they know not why, but they would return too late. Thoſe Chariots, in which they truſted, now faile them, as hauing done ſeruice enough, to carry them into perdition. God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from iudgement: but they ſhall one day find, that it is not more eaſie to run into ſinne, then impoſſible to runne away from iudgement: the ſea will ſhew them, that it regards the rod of MOSES, not the Scepter of PHARAOH; and now (as glad to haue got the enemies of God at ſuch an aduantage) ſhuts her mouth vpon them, and ſwallowes them vp in her waues, and after ſhe hath made ſport with them awhile, caſts them vpon her ſands, for a ſpectacle of triumph to their aduerſaries.

WHAT a ſight was this to the *Iſraelites*, when they were now ſafe on the ſhore, to ſee their enemies come floating after them vpon the billowes, and to finde among the carcaſſes vpon the ſands, their known oppreſſors, which now they can tread vpon with inſultation! They did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliuerance, whom they hardly truſted for deliuerance.

Contemplations.
VPON THE PRINCIPALL
Passages Of The Holy Storie.

The second Volume,
In Fovre Bookes.
By I. H. D. D.

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1617.

TO THE HIGH AND MIGHTY PRINCE, Charles, PRINCE OF GREAT BRITAINE.

Most excellent PRINCE;

ACcording to the true dutie of a ſeruant, I intended all my Contemplations *to your now-glorious Brother, of ſweete and ſorrowfull memory. The firſt part whereof, as it was the laſt Booke, that euer was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned ouer by his gracious hand.*

Now, ſince it pleaſed the GOD *of ſpirits to call him from theſe poore* Contemplations *of ours, to the bleſſed Contemplation of himſelfe, to ſee him as He is, to ſee as he is ſeene; to whom is this ſequell of my labours due, but to your Highneſſe, the heire of his Honor, and Vertues? Euery yeere of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubiect,*

subiect, is scarce finite: The whole doth not onely craue your Highnesses Patronage, but promises to requite your Princely acceptation, with many sacred examples, and rules, both for piety, and wisdome; towards the decking vp of this flourishing spring of your Age; in the hopes whereof, not onely wee liue, but he that is dead, liues still in you: And if any piece of these endeuours come short of my desires, I shall supply the rest with my prayers: which shall neuer be wanting to the GOD *of Princes, that your happy proceedings may make glad the Church of* GOD, *and your selfe in eyther World, glorious.*

* *
*

Your Highnesses in all humble deuotion,

and faithfull obseruance,

IOS. HALL.

Contemplations.

THE FIFTH BOOKE.

The waters of Marah.

The Quayles and Manna.

The Rocke of Rephidim.

The Foyle of Amalek, *Or,*

The hand of Moses *lift up.*

The Law.

The Golden Calfe.

TO

THE RIGHT HONORABLE.

Henry,

EARLE OF HVNTINGDON; LORD HASTINGS, BOTERAVX, MOLINES AND MOILES; HIS MAIESTIES LIEVTENANT IN THE COVNTY OF LEICESTER, A BOVNTIFVL Fauourer of all good Learning, A *Noble Precedent of* VERTVE.

THE FIRST PATRONE OF MY POORE STVDIES; *IOS. H.* DEDICATES THIS PIECE OF HIS LABOVRS, AND WISHETH ALL HONOVR AND HAPPINESSE.

Contemplations.

THE FIFTH BOOKE.

The waters of Marah.

ISRAEL was not more loth to come to the red Sea, then to part from it. How ſoone can God turne the horror of any euill into pleaſure! One ſhore reſounded with ſhrieks of feare; the other with Timbrels, and Dances, and Songs of deliuerance. Euery mayne affliction is our red Sea, which whiles it threats to ſwallow, preſerues vs: At laſt, our Songs ſhall be lowder then our cryes. The *Iſraelitiſh* Dames, when they ſaw their danger, thought they might haue left their Timbrels behinde them; how vnprofitable a burden ſeemed thoſe inſtruments of Muſicke! yet now they liue to renue that forgotten Minſtralſie, and Dancing, which their bondage had ſo long diſcontinued: and well might thoſe feet dance vpon the ſhore, which had walked through the Sea. The Land of *Goſhen* was not ſo bountifull to them, as theſe Waters. That afforded them a ſeruile life: This gaue them at once freedome, victory, riches; beſtowing vpon them the remaynder of that wealth, which the *Ægyptians* had but lent. It was a pleaſure to ſee the floting carkaſſes of their Aduerſaries; and euery day offers them new booties: It is no maruell then if their hearts were tyed to theſe bankes. If we finde but a little pleaſure in our life, we are ready to dote vpon it. Euery ſmall contentment glues our affections to that we like: And if here our imperfect delights hold vs ſo faſt, that wee would not be loſed; how forceable ſhall thoſe infinite ioyes be aboue, when our ſoules are once poſſeſſed of them!

YET if the place had pleas'd them more, it is no maruell they were willing to follow MOSES; that they durſt follow him in the Wildernes, whom

they followed through the Sea: It is a great confirmation to any people, when they haue ſeene the hand of God with their guide. O Sauiour, which haſt vndertaken to carry me from the Spirituall *Ægypt*, to the Land of Promiſe; How faithfull, how powerfull haue I found thee? How fearleſſely ſhould I truſt thee? how cheerfully ſhould I follow thee through contempt, pouerty, death it ſelfe! Maſter, if it be thou, bid vs come vnto thee.

Immediately before, they had complained of too much Water: now they goe three dayes without. Thus God meant to puniſh their infidelity, with the defect of that, whoſe abundance made them to diſtruſt. Before they ſaw all Water, no Land; now all dry and duſty Land, and no Water. Extremities are the beſt tryals of men; As in bodies, thoſe that can beare ſudden changes of heats and cold without complaint, are the ſtrongeſt. So much as an euill touches vpon the meane, ſo much helpe it yeelds towardes patience; Euery degree of ſorrow is a preparation to the next: but when we paſſe to extremes without the meane, wee want the benefit of recollection; and muſt truſt to our preſent ſtrength. To come from all things to nothing, is not a deſcent, but a downfall; and it is a rare ſtrength and conſtancy, not to be maimed at leaſt. Theſe headlong euils, as they are the foreſt, ſo they muſt be moſt prouided for; as on the contrary, a ſudden aduancement from a low condition to the height of Honor, is moſt hard to manage. No man can maruell how that Tyrant blinded his Captiues, when he heares that hee brought them immediately, out of a darke Dungeon, into Roomes that were made bright, and glorious. We are not worthy to know, for what wee are reſerued: no euill can amate vs, if we can ouercome ſudden extremities.

The long deferring of a good (though tedious) yet makes it the better, when it comes. Well did the *Iſraelites* hope that the Waters which were ſo long in finding, would bee precious when they were found: Yet behold, they are croſſed, not onely in their deſires but in their hopes; for after three dayes trauell, the firſt Fountaines they find are bitter Waters. If theſe Wels had not runne pure Gall, they could not haue ſo much complained. Long thirſt will make bitter Waters ſweet; yet ſuch were theſe Springs, that the *Iſraelites* did not ſo much like their moyſture, as abhor their reliſh. I ſee the firſt handſel that God giues them in their Voyage to the Land of Promiſe; Thirſt and bitterneſſe. Satan giues vs pleaſant entrances into his wayes, and reſerues the bitterneſſe for the end: God inuites vs to our worſt at firſt; and ſweetens our concluſion with pleaſure.

The ſame God, that would not lead *Iſrael* through the *Philiſtims* Land, leſt they ſhould ſhrinke at the ſight of Warre, now leads them through the Wilderneſſe, and feares not to try their patience with bitter potions. If hee had not loued them, the *Ægyptian* Fornace or Sword had preuented their thirſt, or that Sea whereof their Enemies drunke dead; and yet ſee how he dyets them. Neuer any haue had ſo bitter draughts vpon Earth as thoſe he loues beſt: The palate is an ill iudge of the fauours of God. O my Sauiour, thou didſt drinke a more bitter Cup from the hands of thy Father, then that which thou refuſedſt of the *Iewes*, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs bleſſings with ſuch a tang, that the fruition ſhall not

not much differ from the want: So many a one hath riches, not grace to vſe them; many haue children, but ſuch as they preferre barrenneſſe. They had ſayd before, Oh that wee had water! now, Oh that wee had good water! It is good ſo to deſire bleſſings from GOD, that wee may bee the better for inioying them; ſo to craue water, that it may not bee ſawced with bitterneſſe.

Now, theſe fond *Iſraelites* in ſtead of praying, murmur; in ſtead of praying to GOD, murmur againſt MOSES. *What hath the righteous done?* He made not eyther the Wilderneſſe dry, or the waters bitter; Yea (if his conduct were the matter) what one foot went he before them without GOD? The Piller led them, and not hee; yet MOSES is murmured at. It is the hard condition of authority, that when the multitude fare well, they applaud themſelues; when ill, they repine againſt their Gouernours. Who can hope to be free, if MOSES eſcape not? Neuer any Prince ſo merited of a people. He thruſt himſelfe vpon the Pikes of PHARAOHS tyranny. Hee brought them from a bondage worſe then death. His Rod diuided the Sea, and ſhared life to them, death to their Purſuers. Who would not haue thought theſe men, ſo obliged to MOSES, that no death could haue opened their mouthes, or rayſed their hands againſt him? Yet now, the firſt occaſion of want makes them rebell. No benefit can ſtop the mouth of Impatience. If our turne be not ſerued for the preſent, former fauours are eyther forgotten, or contemned. No maruell, if we deale ſo with men, when GOD receiues this meaſure from vs. One yeere of famine, One ſummer of peſtilence, One Moone of vnſeaſonable weather, makes vs ouer-looke all the bleſſings of God; and more to mutine at the ſenſe of our euill, then to prayſe him for our varieties of good: whereas fauours wel beſtowed, leaue vs both mindful and confident; and wil not ſuffer vs either to forget or diſtruſt. O God, I haue made an ill vſe of thy mercies, if I haue not learned to bee content with thy corrections.

MOSES was in the ſame want of water with them, in the ſame diſtaſte of bitterneſſe, and yet they ſay to MOSES, What ſhall we drinke? If they had ſeene him furniſhed with ful veſſels of ſweet water, and themſelues put ouer to this vnſauory liquor, enuy might haue giuen ſome colour to this mutiny: but now their Leaders common miſery, might haue freed him from their murmurs. They held it one piece of the late *Ægyptian* tyranny, that a taske was required of them, which the Impoſers knew they could not performe; to make Bricke when they had no Straw; Yet they ſay to MOSES, What ſhall we drinke? Themſelues are growne Exactors, and are ready to menace more then ſtripes, if they haue not their ends, without meanes. MOSES tooke not vpon him their prouiſion, but their deliuerance: and yet, as if he had bin the common Victualer of the Campe, they aske, What ſhall wee drinke? When want meets with impatient minds, it tranſports them to fury; Euery thing diſquiets, and nothing ſatisfies them.

WHAT courſe doth MOSES now take? That which they ſhould haue done, and did not; They cryed not more feruently to him, then he to GOD: If hee were their Leader, GOD was his. That which they vniuſtly required of him, he iuſtly requires of God, that could doe it; Hee knew whence to looke for redreſſe of all complaints; this was not his charge, but his Makers,

which was able to maintaine his own act. I see and acknowledge the harbor, that we must put into, in all our ill weather. It is to thee, O God, that we must powre out our hearts, which onely canst make our bitter waters sweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them solid; haue also taken away the bitter quality from these waters, and made them sweet? since to flow is naturall vnto the water; to bee bitter is but accidentall. Moses durst not imploy his Rod without a Precept; hee knew the power came from the Commandement. Wee may not presume on likeli-hoods, but depend vpon warrants; therefore Moses doth not lift vp his Rod to the Waters, but his hand and voyce to God.

The hand of faith neuer knocked at Heauen in vaine: No sooner hath Moses shewed his grieuance, then God shewes him the remedy: yet an vnlikely one, that it might be miraculous. He that made the waters, could haue giuen them any sauour: How easie is it for him that made the matter, to alter the qualitie! It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediately changed them? Yet that Almightie power will doe it by meanes. A piece of wood must sweeten the waters: What relation hath wood to water; or that which hath no sauour, to the redresse of bitternesse? Yet here is no more possibilitie of failing, then proportion to the successe. All things are subiect to the command of their Maker; Hee that made all of nothing; can make euery thing of any thing: There is so much power in euery creature, as he wil please to giue. It is the prayse of Omnipotencie to worke by improbabilities; Elisha with Salt, Moses with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance shewed them their whole iourney; wherein they should taste of much bitternesse: but at last through the mercy of God, sweetned with comfort. Or did it not represent themselues rather, in the iourney? in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauory soules are sweetned by the graces of his Spirit. O blessed Sauiour: the wood of thy Crosse, that is, the application of thy sufferings, is enough to sweeten a whole Sea of bitternesse. I care not how vnpleasant a potion I find in this Wilderneſſe, if the power and benefit of thy precious death may season it to my soule.

Of the Quailes and Manna.

The thirst of *Israel* is well quenched: for besides the change of the waters of *Marah*, their station is changed to *Elim*; where were twelue Fountaines, for their twelue Tribes; and now they complaine as fast of hunger.

Contentation is a rare blessing; because it arises eyther from a fruition of all comforts, or a not desiring of some which we haue not.

Now,

Now, we are neuer ſo bare, as not to haue ſome benefits; neuer ſo full, as not to want ſomething, yea as not to be full of wants. God hath much adoo with vs; Eyther we lacke health, or quietneſſe, or children, or wealth, or company, or our ſelues in all theſe. It is a wonder theſe men found not fault with the want of ſauce to their Quailes, or with their old clothes, or their ſolitary way. Nature is moderate in her deſires: but conceit is vnſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread; but now what leauen is ſo ſowre as want? When meanes hold out, it is eaſie to be content. Whiles their dough, and other cates laſted, whiles they were gathering of the Dates of *Elim*, wee heare no newes of them. Who cannot pray for his daily bread, when he hath it in his cup-bord? But when our owne prouiſion failes vs, then not to diſtruſt the prouiſion of God, is a noble triall of faith. They ſhould haue ſaid; He that ſtopt the mouth of the Sea, that it could not deuoure vs, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt borne of *Ægypt*, by his immediate hand, then to preſerue vs; He that commanded the Sea to ſtand ſtill and guard vs, can as eaſily command the Earth to nouriſh vs: He that made the Rod a Serpent, can as well make theſe ſtones, bread: He that brought armies of Frogs and Caterpillers to *Ægypt*, can as well bring whole drifts of birds and beaſts to the deſart: He that ſweetned the waters with wood, can as well refreſh our bodies, with the fruits of the earth. Why doe we not wait on him, whom we haue found ſo powerfull? Now they ſet the mercy and loue of God vpon a wrong laſt; whiles they meaſure it only by their preſent ſenſe. Nature is iocond and cheerfull, whiles it proſpereth: let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with Timbrels for a preſent fauour, that cannot depend vpon him, in the want of meanes for a future. We all are neuer weary of receiuing, ſoone weary of attending.

THE other mutiny, was of ſome few male-contents, perhaps thoſe ſtrangers, which ſought their owne protection vnder the wing of *Iſrael*; this, of the whole troupe. Not that none were free: CALEB, IOSHVA, MOSES, AARON, MIRIAM, were not yet tainted: Vſually God meſures the ſtate of any Church or country by the moſt; the greater part carries both the name and cenſure. Sins are ſo much greater, as they are more vniuerſall: ſo far is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. With men, commonneſſe may plead for fauour; with God it pleads for iudgement. Many hands draw the Cable with more violence, then few: The leproſie of the whole body is more lothſome, then that of a part.

BVT what doe theſe mutiners ſay? Oh that we had died by the hand of the Lord! And whoſe hand was this, O yee fond *Iſraelites*, if yee muſt periſh by famine? God carried you forth; God reſtrained his creatures from you: and while you are ready to dye thus; yee ſay, Oh that we had died by the hand of the Lord!

IT is the folly of men, that in immediate iudgements they can ſee Gods hand: not in thoſe, whoſe ſecond cauſes are ſenſible; whereas God holds himſelfe equally intereſſed in all: challenging that there is no euill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes vs with: The water may not loſe the name, though it come by chanels and pipes

pipes from the ſpring. It is our faithleſneſſe that in viſible meanes, wee ſee not him that is inuiſible.

And when would they haue wiſht to die? When we ſate by the fleſh-pots of *Ægypt*: Alas, what good would their fleſh-pots haue done them, in their death? If they might ſuſtaine their life, yet what could they auaile them in dying? For, if they were vnpleaſant, what comfort was it, to ſee them? If pleaſant, what comfort to part from them? Our greateſt pleaſures are but paines in their loſſe. Euery minde affects that which is like it ſelfe. Carnall mindes are for the fleſh-pots of *Ægypt*, though bought with ſeruitude; ſpirituall are for the preſence of God, though redeemed with famine; and would rather die in Gods preſence, then liue without him in the ſight of delicate or full diſhes.

They loued their liues well enough: I heard how they ſhrieked, when they were in danger of the *Ægyptians*; yet now they ſay, Oh that we had dyed! Not, Oh that we might liue by the fleſh-pots; but, Oh that wee had dyed! Although life be naturally ſweet, yet a little diſcontentment makes vs weary. It is a baſe cowardlineſſe, ſo ſoone as euer we are called from the garriſon to the field, to thinke of running away. Then is our fortitude worthie of praiſe, when we can endure to be miſerable.

But what? can no fleſh-pots ſerue but thoſe of *Ægypt*? I am deceiued, if that Land affoorded them any fleſh-pots ſaue their owne: Their Land-lords of *Ægypt* held it abomination to eate of their diſhes, or to kill that which they did eate. In thoſe times then they did eate of their owne; and why not now? They had droues of cattell in the Wilderneſſe: why did they not take of them? Surely, if they would haue beene as good husbands of their cattell, as they were of their dough, they might haue had enough to eate, without neede of murmuring: for if their back-burden of dough' laſted for a moneth; their heards might haue ſerued them many yeeres. All grudging is odious; but moſt, when our hands are full. To whine in the midſt of abundance, is a ſhamefull vnthankfulneſſe.

When a man would haue looked that the anger of God ſhould haue appeared in fire; now behold, his glory appeares in a cloud. Oh the exceeding long ſuffering of God, that heares their murmurings! and as if he had beene bound to content them, in ſtead of puniſhing, pleaſes them; as a kind mother would deale with a rabid child, who rather ſtills him with the breſt, then cals for the rod. One would haue thought, that the ſight of the cloud of God ſhould haue diſpell'd the cloud of their diſtruſt; and this glory of God ſhould haue made them aſham'd of themſelues, and afraid of him: Yet I doe not heare them once ſay, What a mightie and gracious God haue we diſtruſted? Nothing will content an impotent minde, but fruition. When an heart is hardened with any paſſion, it will endure much, ere it will yeeld to relent.

Their eyes ſaw the cloud; their eares heard the promiſe, the performance is ſpeedy and anſwerable. Needs muſt they be conuinced, when they ſaw God as glorious in his worke, as in his preſence; when they ſaw his word iuſtified by his act. God tels them afore-hand what hee will doe, that their expectation might ſtay their hearts. He doth that which he fore-told, that

that they might learne to truſt him, ere he performe. They deſired meat, and receiue Quailes; they deſired bread, and haue Manna. If they had had of the courſeſt fleſh, and of the baſeſt Pulſe, hunger would haue made it daintie: But now God will pamper their famine; and giues them meat of Kings, and Bread of Angels. What a world of Quailes were but ſufficient to ſerue ſix hundred thouſand perſons? They were all ſtrong, all hungry; neyther could they be ſatisfied with ſingle Fowles: What a Table hath God prepared in the Deſart, for abundance, for delicacy? Neuer Prince was ſo ſerued in his greateſt pompe, as theſe rebellious *Iſraelites* in the Wilderneſſe. God loues to ouer-deſerue of men; and to exceed not onely their ſinnes; but their very deſires in mercie. How good ſhall wee finde him to thoſe that pleaſe him, ſince he is ſo gracious to offenders! If the moſt graceleſſe *Iſraelites* bee fed with Quailes and Manna; Oh, what goodneſſe is that hee hath laid vp for them that loue him! As on the contrary, If the Righteous ſcarce bee ſaued, where will the Sinners appeare? Oh God, thou canſt, thou wilt make this difference. Howſoeuer with vs, men the moſt crabbed and ſtubborne oftentimes fare the beſt; the Righteous Iudge of the World frames his remunerations as he finds vs: And if his mercy ſometimes prouoke the worſt to repentance by his temporall fauours, yet hee euer reſerues ſo much greater reward for the Righteous, as eternity is beyond time, & heauen aboue earth.

It was not of any naturall inſtinct, but from the ouer-ruling power of their Creator, that theſe Quailes came to the Deſart. Needs muſt they come whom God brings. His hand is in all the motions of his meaneſt Creatures. Not onely we, but they moue in him. As not many Quailes, ſo not one Sparrow fals without him: How much more are the actions of his beſt creature, Man directed by his prouidence? How aſhamed might theſe *Iſraelites* haue bin, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelues to their ſlaughter; whiles they went ſo repiningly to his Seruice and their owne preferment? Who can diſtruſt the prouiſion of the great Houſe-keeper of the World, when he ſees how hee can furniſh his Tables at pleaſure? Is he growne now careleſſe, or we faithleſſe rather? Why doe wee not repoſe vpon his mercy? Rather then we ſhall want, when wee truſt him, he will fetch Quailes from all the Coaſts of Heauen to our boord. Oh Lord, thy hand is not ſhortned to giue: let not ours bee ſhortned, or ſhut in receiuing.

ELIAHS ſeruitors, the Rauens, brought him his full ſeruice of bread, and fleſh at once; each morning and euening. But theſe *Iſraelites* haue their fleſh at euen, and their bread in the morning: Good reaſon there ſhould bee a difference. ELIAHS table was vpon Gods direct appointment; The *Iſraelites* vpon their mutiny: Although God will relieue them with prouiſion, yet he wil puniſh their impatience with delay; ſo ſhal they know themſelues his people, that they ſhall find they were murmurers. Not only in the matter, but in the order, God anſweres their grudging; Firſt they complaine of the want of fleſh-pots, then of bread. In the firſt place therefore they haue fleſh, bread after. When they haue fleſh, yet they muſt ſtay a time ere they can haue a full meale; vnleſſe they would eat their meat breadleſſe, and their bread dry. God will be waited on; and will giue the conſummation of his bleſſings at his leaſure. In the euening of our life, we haue the firſt pledges of his

his fauour: but in the morning of our reſurrection, muſt we looke for our perfect ſatiety of the true Manna, the bread of life.

Now the *Iſraelites* ſped well with their Quailes; they did eate, and digeſt, and proſper: not long after, they haue Quailes with a vengeance; the meate was pleaſant, but the ſauce was fearefull. They let downe the Quailes at their mouth, but they came out at their noſtrils. How much better had it beene to haue died of hunger, through the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth! Behold, they periſh of the ſame diſeaſe then, whereof they now recouer. The ſame ſinne repeated, is death, whoſe firſt act found remiſſion: Relapſes are deſperate, where the ſickneſſe it ſelfe is not. With vs men, Once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; we ſhould be preſumptuouſly madde, to hope that God will ſtand vs for a ſinning-ſtocke, to prouoke him how wee will. It is more mercy then hee owes vs, If he forbeare vs once; it is his iuſtice to plague vs the ſecond time: Wee may thanke our ſelues, if we will not bee warned.

Their meate was ſtrange, but nothing ſo much as their Bread. To finde Quailes in a Wilderneſſe was vnuſuall; but for Bread to come downe from Heauen, was yet more. They had ſeene Quailes before (though not in ſuch number:) Manna was neuer ſeene till now. From this day till their ſetling in *Canaan*, God wrought a perpetuall miracle in this food. A miracle in the place: Other bread riſes vp from below, this fell downe from aboue; neyther did it euer raine bread till now; Yet ſo did this heauenly ſhowre fall, that it is confined to the Campe of *Iſrael*. A miracle in the quantitie: That euery morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; That it was ſweet like hony-cakes, round like Corianders, tranſparent as dew. A miracle in the quality; That it melted by one heat, by another hardened. A miracle in the difference of the fall; That (as if it knew times, and would teach them, as well as feed them) it fel double in the euen of the Sabbath, & on the Sabbath fell not. A miracle in the putrefaction and preſeruation; That it was full of wormes, when it was kept beyond the due houre for diſtruſt: full of ſweetneſſe, when it was kept a day longer for religion; Yea many Ages, in the Arke, for a monument of the power and mercy of the Giuer. A miracle in the continuance and ceaſing; That this ſhowre of bread followed their Campe in all their remoueals, till they came to taſte of the bread of *Canaan*; and then withdrew it ſelfe, as if it ſhould haue ſaid: Yee need no miracles, now yee haue meanes.

They had the Types; we haue the ſubſtance. In this wilderneſſe of the World, the true Manna is rained vpon the tents of our hearts. Hee that ſent the Manna, was the Manna, which he ſent: He hath ſaid, *I am the Manna that came downe from heauen*. Behold; their whole meales were ſacramentall: Euery morſell they did eate, was ſpirituall. We eat ſtill of their Manna: ſtill he comes downe from heauen. Hee hath ſubſtance enough for worlds of ſoules; yet only is to be found in the liſts of the true Church; He hath more ſweetneſſe then the hony, and the hony-combe. Happy are we, if wee can finde him, ſo ſweet as he is.

THE ſame hand that rained Manna vpon their tents, could haue rained it into their mouthes, or laps. God loues we ſhould take paines for our ſpirituall food. Little would it haue auailed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let ſaluation be neuer ſo plentifull, if we bring it not home, and make it ours by faith, we are no whit the better. If the worke done, and meanes vſed, had beene enough to giue life, no *Iſraelite* had dyed: Their bellies were full of that bread, whereof one crumme giues life: yet they dyed many of them in diſpleaſure. As in naturall, ſo in ſpirituall things, wee may not truſt to meanes: The carcaſſe of the Sacrament cannot giue life, but the ſoule of it; which is the thing repreſented. I ſee each man gather, and take his iuſt meaſure out of the common heape; We muſt be induſtrious, and helpfull each to other: but when we haue done, Chriſt is not partiall. If our ſanctification differ, yet our iuſtification is equall in all.

HEE that gaue a Gomer to each, could haue giuen an Ephah: As eaſily could he haue rained downe enough for a moneth, or a yeere at once, as for a day. God delights to haue vs liue in a continuall dependance vpon his prouidence, and each day renue the acts of our faith and thankfulneſſe. But what a couetous *Iſraelite* was that, which in a fooliſh diſtruſt would be ſparing the charges of God; and reſeruing that for morning, which he ſhould haue ſpent vpon his ſupper? He ſhall know, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and ſtinke from his diffidence. Nothing is ſo ſoueraigne, which being peruerted, may not annoy in ſtead of benefiting vs.

YET I ſee ſome difference betwixt the true and typicall Manna; God neuer meant that the ſhadow and the body ſhould agree in all things. The outward Manna reſerued, was poyſon: the ſpirituall Manna is to vs, as it was to the Arke; not good, vnleſſe it be kept perpetually. If we keepe it, it ſhall keepe vs from putrefaction. The outward Manna fell not at all, on the Sabbath: The ſpirituall Manna (though it balkes no day) yet it falls double on Gods day: and if we gather it not then, we famiſh. In that true Sabbath of our glorious reſt, wee ſhall for euer feed of that Manna which wee haue gathered in this Euen of our life.

Of the Rocke of Rephidim.

BEFORE, *Iſrael* thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt againe. They haue bread and meate, but want drinke: It is a maruell if God doe not euermore hold vs ſhort of ſomething, becauſe hee would keepe vs ſtill in exerciſe. Wee ſhould forget at whoſe coſt we liue, if wee wanted nothing. Still God obſerues a viciſſitude of euill, and good; and the ſame euills that wee haue paſſed, returne vpon vs in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can haue but once. Their firſt ſeiſure doth but

but make way for their reentry. None but our laſt enemy comes once for all; and I know not, if that: for euen in liuing, we dye daily. So muſt wee take our leaues of all afflictions, that we reſerue a lodging for them, and expect their returne.

All *Iſrael* murmured when they wanted bread, meat, water; and yet all *Iſrael* departed from the wilderneſſe of *Sin* to *Rephidim*, at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: He is rarely deſperate, that makes an vniuerſall oppoſition to God. It is an vnſound praiſe that is giuen a man, for one good action: It may be ſafely ſaid of the very Diuels themſelues, that they doe ſomething well: They know, and beleeue, and tremble. If we follow God and murmure, it is all one, as if we had ſtayd behind.

Those diſtruſt his prouidence in their neceſſity, that are ready to follow his guidance in their welfare. It is an harder matter to endure an extreme want, then to obey an hard commandement. Sufferings are greater trials, then actions: How many haue wee ſeene ieopard their liues, with cheerefull reſolution, which cannot endure in cold bloud to loſe a limbe with patience! Becauſe God will haue his throughly tryed, he puts them to both: and if we cannot endure both to follow him from *Sin*, and to thirſt in *Rephidim*, we are not ſound *Iſraelites*.

God led them, on purpoſe, to this drie *Rephidim*: He could as well haue conducted them to another *Elim*, to conuenient waterings: Or he that giues the waters of all their chanels, could as well haue deriued them to meet *Iſrael*: But God doth purpoſely carry them to thirſt. It is not for neceſſitie, that we fare ill, but out of choice: It were all one with God to giue vs health, as ſickneſſe; abundance as pouerty. The treaſury of his riches hath more ſtore then his creature can be capable of; we could not complaine, if it were not good for vs to want.

This ſhould haue beene a contentment able to quench any thirſt: *God hath led vs hither*; If Moses out of ignorance had miſguided vs, or wee chanceably falne vpon theſe drie deſarts, though this were no remedy of our griefe, yet it might be ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawne vs into this want; and ſhal not he as eaſily find the way out? It is the Lord, let him doe what he will. There can be no more forceable motiue to patience, then the acknowledgement of a diuine hand that ſtrikes vs. It is fearefull to be in the hand of an aduerſary; but who would not be confident of a Father? Yet in our fraile humanity, choler may tranſport a man from remembrance of nature; but when we feele our ſelues vnder the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; who would not rather murmure at himſelfe, that he ſhould ſwerue towards impatience? Yet theſe ſturdy *Iſraelites* wilfully murmure: and wil not haue their thirſt quenched with faith, but with water. *Giue vs water.*

I Looked to heare when they would haue entreated Moses to pray for them: but in ſtead of entreating, they contend, and in ſtead of prayers, I finde commands: *Giue vs water.* If they had gone to God without Moses, I ſhould haue prayſed their faith: but now they goe to Moses without God, I hate their ſtubborne faithleſneſſe. To ſeeke to the ſecond meanes, with neglect of the firſt, is the fruit of a falſe faith.

The

THE anſwer of MOSES is like himſelfe, milde and ſweet; Why contend yee with me? Why tempt yee the Lord? In the firſt expoſtulation condemning them of iniuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, hee would haue them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelfe. *Why tempt ye the Lord?* The oppoſition which is made to the inſtruments of GOD, redounds euer to his perſon. Hee holds himſelfe ſmitten through the ſides of his Miniſters: So hath GOD incorporated theſe reſpects, that our ſubtlety cannot diuide them.

BVT what temptation is this? *Is the Lord among vs, or no?* Infidelity is craftie, and yet fooliſh; Crafty in her inſinuations, fooliſh in her conceits. They imply, *If wee were ſure the Lord were with vs, wee would not diſtruſt*; They conceiue doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent, vnleſſe euery moment ſhould haue renued miracles? The plagues of *Ægypt*, and the diuiſion of the Sea were ſo famous, that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned; the Quailes were yet in their teeth; the Manna was yet in their eye; yea, they ſaw God in the Piller of the Cloud, and yet they ſay, *Is the Lord amongſt vs?* No argument is enough to an incredulous heart; not ſenſe, not experience. How much better was that faith of THOMAS, that would beleeue his eyes and hands though his eare hee would not? Oh the deepe infidelitie of theſe *Iſraelites*, that ſaw and beleeued not!

AND how will they know if GOD bee amongſt them? As if hee could not bee with them, and they bee a thirſt: Eyther God muſt humour carnall minds, or bee diſtruſted: If they proſper (though it bee with wickedneſſe) God is with them; If they bee thwarted in their owne deſignes; ſtraight, *Is God with vs?* It was the way to put God from them, to diſtruſt and murmur. If hee had not beene with them, they had not liued; If hee had bin in them, they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe, not affliction, argues him gone; Yea then is hee moſt preſent, when hee moſt chaſtiſes.

WHO would not haue looked, that this anſwere of MOSES ſhould haue appeaſed their fury? As what can ſtill him that will not bee quiet to thinke he hath God for his Aduerſary? But, as if they would wilfully warre againſt Heauen, they proceed; yet with no leſſe craft, then violence; bending their exception to one part of the anſwere: and ſmoothly omitting, what they could not except againſt. They will not heare of tempting God; they maintaine their ſtrife with MOSES, both with words and ſtones. How malicious, how headdy is impatience! The act was GODS, they caſt it vpon MOSES: *Wherefore haſt thou brought vs?* The act of God was mercifull, they make it cruell; *To kill vs and our children*: As if God and MOSES meant nothing but their ruine; who intended nothing, but their life and libertie. Fooliſh men! What needed this iourney to death? Were they not as obnoxious to God in *Egypt*? Could not God by MOSES as eaſily haue killed them in

Egypt, or in the Sea, as their enemies? Impatience is full of misconstruction; If it be possible to find out any glosse to corrupt the Text of Gods actions, they shall be sure not to scape vntainted.

It was no expostulating with an vnreasonable multitude; Moses runs straight to him, that was able at once to quench their thirst, and their fury: *What shall I doe to this people?* It is the best way, to trust God with his owne causes: when men will be intermeddling with his affaires, they vndoe themselues in vaine. We shall find difficulties in all great enterprizes; If wee bee sure wee haue begunne them from God, we may securely cast all euents vpon his prouidence, which knowes how to dispose, and how to end them.

Moses perceiued rage, not in the tongues onely, but in the hands of the *Israelites*. *Yet a while longer and they will stone mee*. Euen the Leader of Gods people, feared death; and sinned not in fearing. Life is worthy to bee deare to all: especially to him, whom publike charge hath made necessary: Meere feare is not sinfull; It is impotence and distrust that accompany it, which make it euill. How well is that feare bestowed, that sends vs the more importunately to God! Some man would haue thought of flight; Moses flyes to his Prayers; and that not for reuenge, but for helpe. Who but Moses would not haue sayd; This twice they haue mutined, and beene pardoned; and now againe thou seest, O Lord, how madly they rebell; and how bloudily they intend against me; preserue me, I beseech thee, and plague them. I heare none of this; but imitating the long suffering of his God, he seekes to God for them, which sought to kill him, for the quarrell of God.

Neyther is God sooner sought then found: All *Israel* might see Moses goe towards the Rocke: None but the Elders might see him strike it. Their vnbeliefe made them vnworthy of this priuiledge. It is no smal fauour of God, to make vs witnesses of his great Workes; That hee crucifies his Sonne before vs; that he fetches the water of life, out of the true Rocke, in our sight, is an high prerogatiue; If his rigour would haue taken it, our infidelitie had equally excluded vs, whom now his mercy hath receiued.

Moses must take his Rodde; God could haue done it by his will, without a word; or by his word, without the Rodde; but hee will doe by meanes, that which hee can as easily doe without. There was no vertue in the Rod; none in the stroke, but all in the command of God. Meanes must bee vsed, and yet their efficacie must bee expected, out of themselues.

It Doth not suffice God to name the Rod, without a description; *(Whereby thou smotest the Riuer:)* Wherefore? but to strengthen the faith of Moses, that hee might well expect this wonder from that, which hee had tryed to bee miraculous. How could he but firmely beleeue, that the same meanes which turned the waters into bloud, and turned the Sea into a wall, could as well turne the stone into water? Nothing more rayses vp the heart in present affiance, then the recognition of fauours, or wonders passed. Behold, the same Rod that brought plagues to the *Egyptians*, brings deliuerances to *Israel*. By the same meanes can God saue and condemne: like as the same sword defends and kils.

That

THAT power, which turned the wings of the Quailes to the Wilderneſſe, turned the courſe of the water through the Rocke: Hee might (if hee had pleaſed) haue cauſed a Spring to well out of the plaine Earth; but hee will now fetch it out of the ſtone, to conuince and ſhame their infidelitie.

WHAT is more hard and dry then the Rocke? What more moyſt and ſupple then water? That they might bee aſhamed to thinke, they diſtruſted leſt God could bring them water out of the Cloudes or Springs, the verie Rocke ſhall yeeld it.

AND now, vnleſſe their hearts had beene more rockie then this ſtone, they could not but haue reſolued into teares, for this diffidence.

I WONDER to ſee theſe *Iſraelites* fed with Sacraments: Their bread was ſacramentall, whereof they communicated euery day: leſt any man ſhould complaine of frequence, the *Iſraelites* receiued daily; and now their drinke was ſacramentall, that the Ancient Church may giue no warrant of a dry Communion.

TWICE therefore hath the Rocke yeelded them water of refreſhing; to ſignifie that the true ſpirituall Rocke yeelds it alwayes. The Rocke that followed them was CHRIST: Out of thy ſide, O SAVIOVR, iſſued that bloudy ſtreame, whereby the thirſt of all beleeuers is comfortably quenched: Let vs but thirſt; not with repining, but with faith; this Rocke of thine ſhall abundantly flow forth to our ſoules, and follow vs, till this water be changed into that new wine, which we ſhall drinke with thee in thy Fathers Kingdome.

The Foyle of AMALEK: *or the hand of* MOSES, *lift vp.*

NO ſooner is *Iſraels* thirſt ſlaked, then God hath an AMALEKITE readie to aſſault them. The Almightie hath choyſe of rods to whip vs with; and will not be content with one tryal. They would needs be quarrelling with MOSES, without a cauſe; and now, God ſends the *Amalekites* to quarrell with them. It is iuſt with God, that they which would bee contending with their beſt friends, ſhould haue worke enough, of contending with Enemies.

IN THEIR paſſage out of *Ægypt*, God would not lead them the neereſt way, by the *Philiſtims* Land, leſt they ſhould repent at the ſight of war; now they both ſee, and feele it. Hee knowes how to make the fitteſt choyſe of the times of euill; and with-holds that one while, which he ſends another, not without a iuſt reaſon, why hee ſends, and with-holds it: And though to vs, they come euer (as we thinke) vnſeaſonably, and at ſome times more vnfitly, then others; yet hee that ſends them, knowes their oportunities.

WHO would not haue thought, a worſe time could neuer haue beene pickt for *Iſraels* Warre, then now? In the feebleneſſe of their troupes, when they were wearied, thirſty, vnweaponed; Yet now muſt the *Amalekites* doe that, which before, the *Philiſtims* might not doe: We are not worthy, not able to chooſe for our ſelues.

TO BE ſicke, and dye in the ſtrength of youth, in the minoritie of children: To bee pinched with pouerty, or miſcarriage of children in our age, how harſhly vnſeaſonable it ſeemes! But the infinite wiſdome, that orders our euents, knowes how to order our times. Vnleſſe we wil be ſhameleſſe vnbeleeuers, O Lord, wee muſt truſt thee with our ſelues and our ſeaſons, and know, that not that which we deſire, but that, which thou haſt appointed, is the fitteſt time for our ſufferings.

AMALEK was ESAVS grand-child; and theſe *Iſraelites*, the Sonnes of IACOB. The abode of AMALEK was not ſo farre from *Ægypt*, but they might well heare what became of their Couſins of *Iſrael*; and now, doubtleſſe, out of enuie watcht their oportunitie of reuenge for their olde grudge. Malice is commonly hereditary, and runnes in the bloud, and (as wee vſe to ſay of Runnet) the older it is, the ſtronger.

HENCE is that fooliſh hoſtilitie, which ſome men vniuſtly nouriſh vpon no other grounds, then the quarrels of their Fore-fathers. To wreake our malice vpon poſteritie, is at the beſt, but the humour of an AMALEKITE.

HOW cowardly, and how craftie was this Skirmiſh of AMALEK! They doe not bid them battel in termes of Warre, but without all noyſe of warning, come ſtealing vpon the hindmoſt; and fal vpon the weake, and ſcattred remnants of *Iſrael*.

THERE is no looking for fauour at the hands of malice: The worſt that eyther force or fraud can doe, muſt bee expected of an Aduerſary; but much more of our ſpirituall enemie; by how much his hatred is deeper. Behold, this AMALEK lyes in ambuſh to hinder our paſſage vnto our Land of promiſe; and ſubtilly takes all aduantages of our weakneſſes. We cannot bee wiſe, or ſafe, if wee ſtay behind our colours; and ſtrengthen not thoſe parts, where is moſt perill of oppoſition.

I DOE not heare MOSES ſay to his IOSHVA: AMALEK is come vp againſt vs; it matters not whether thou goe againſt him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, ſtrong or weake; Or if ſtrong men, whether they fight or no; I will pray on the Hill: but, *Chooſe vs out men, and goe fight.*

THEN onely can we pray with hope, when we haue done our beſt. And though the meanes cannot effect that, which wee deſire; yet God will haue and vſe the likelieſt meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One ſticke of wood ſhall fetch water out of the Rocke, another ſhall fetch bitterneſſe out of the water: But in thoſe proiects, which wee make for our owne purpoſes, wee muſt chooſe thoſe helpes, which promiſe moſt efficacie. In vaine ſhall MOSES be vpon the Hill, if IOSHVA bee not in the Valley. Prayer without meanes, is a mockery of God.

HEERE are two ſhadowes of one ſubſtance; The ſame CHRIST in

in IOSHVA fights againſt our ſpirituall AMALEK, and in MOSES ſpreads out his Armes vpon the hill; and in both, conquers. And why doth hee climbe vp the hill rather, then pray in the valley? Perhaps that hee might haue the more freedome to his thoughts; which, following the ſenſe, are ſo much more heauenly, as the eye ſees more of heauen. Though vertue lies not in the place, yet choice muſt bee made of thoſe places, which may bee moſt helpe to our deuotion: Perhaps, that he might be in the eye of *Iſrael*.

THE preſence and ſight of the Leader giues heart to the people: neyther doth any thing more moue the multitude, then example. A publike perſon cannot hide himſelfe in the Valley: but yet it becomes him beſt to ſhew himſelfe vpon the Hill.

THE hand of MOSES muſt be rayſed, but not emptie; neyther is it his owne Rod that he holds, but Gods. In the firſt meeting of God with MOSES, the Rod was MOSESES; it is like, for the vſe of his trade: now the proprietie is altered; God hath ſo wrought by it, that now hee challenges it; and MOSES dare not call it his owne.

THOSE things which it pleaſes God to vſe for his owne ſeruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Lauer of Regeneration. It is both vniuſt, and vnſafe to hold thoſe things common wherein God hath a peculiaritie.

AT OTHER times, vpon occaſion of the plagues, and of the Quailes, and of the Rocke, hee was commanded to take the Rod in his hand; now he doth it vnbidden. He doth it not now for miraculous operation, but for incouragement.

FOR when the *Iſraelites* ſhould caſt vp their eyes to the Hill, and ſee MOSES, and his Rod (the man and the meanes that had wrought ſo powerfully for them) they could not but take heart to themſelues, and thinke, There is the man that deliuered vs from the *Ægyptian*, Why not now from the *Amalekite*? There is the Rod which turned waters to bloud, and brought varieties of plagues on *Ægypt*, Why not now on AMALEK?

NOTHING can more hearten our faith, then the view of the monuments of Gods fauour: If euer we haue found any word, or act of God cordiall to vs, it is good to fetch it forth oft to the eye. The renuing of our ſenſe, and remembrance, makes euery gift of God perpetually beneficiall.

IF MOSES had receiued a command, that Rod which fetcht water from the Rocke, could as well haue fetcht the bloud of the *Amalekites* out of their bodies: God will not worke miracles alwayes; neyther muſt wee expect them vnbidden.

NOT as a Standard-bearer ſo much as a ſupplyant, doth MOSES lift vp his hand: The geſture of the bodie ſhould both expreſſe and further the pietie of the ſoule. This fleſh of ours is not a good ſeruant, vnleſſe it helpe vs in the beſt offices: The God of Spirits doth moſt reſpect the ſoule of our deuotion; yet, it is both vnmannerly and irreligious, to be miſgeſtured in our Prayers. The careleſſe and vncomely carriage of the body helpes both to ſignifie, and make a prophane ſoule.

THE hand, and the Rod of MOSES neuer moued in vaine; Though the Rod did not ſtrike AMALEK, as it had done the Rocke: yet it ſmote Hea-

uen, and fetcht downe victory. And that the *Israelites* might see, the hand of Moses had a greater stroke in the fight, then all theirs, The successe must rise and fall with it: Amalek rose, and *Israel* fell, with his hand falling: Amalek fell, and *Israel* rises, with his hand rayſed; Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this channell of grace: To these are we beholden for our peace, preseruations, and all the rich mercies of God, which we enioy. Wee could not want, if wee could aske.

Every mans hand would not haue done this; but the hand of a Moses. A faithlesse man may as well hold his hand and tongue still; hee may babble, but prayes not; he prayes ineffectually, and receiues not: Onely the prayer of the Righteous auaileth much; and onely the beleeuer is Righteous.

There can bee no merit, no recompence answerable to a good mans prayer; for Heauen, and the eare of God is open to him: but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which hee askes: Yea, it is presumption in himselfe; how should it bee beneficiall to others? it prophanes the name of God, in stead of adoring it.

But how iustly is the feruencie of the prayer added to the righteousnesse of the person? When Moses hand slackned, Amalek preuailed. No Moses can haue his hand euer vp; It is a title proper to God, that his hands are stretched out still: whether to mercy, or vengeance. Our infirmitie will not suffer any long intention, eyther of bodie, or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the spirits are diffused. The strongest hand will languish, with long extending: And when our deuotion tyres, it is seene in the successe; then straight our Amalek preuailes. Spirituall wickednesses are mastered by vehement prayer; and by heartlessenesse in prayer, ouercome vs.

Moses had two helpes, A stone to sit on, and an hand to rayse his: And his sitting, and holpen hand is no whit lesse effectuall. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessitie, hee regards not the posture of body, but the affections of the soule.

Doubtlesse Aaron and Hur did not onely rayse their hands, but their minds with his: The more cords, the easier draught. Aaron was brother to Moses: There cannot bee a more brotherly office, then to helpe one another in our prayers; and to excite our mutuall deuotions. No Christian may thinke it enough to pray alone; He is no true *Israelite*, that will not be ready to lift vp the weary hands of Gods Saints.

All *Israel* saw this: or if they were so intent vpon the slaughter, and spoyle, that they obserued it not, they might heare it after from Aaron, and Hur: yet this contents not God; *It must bee written.* Many other miracles had God done before; not one, directly commanded to bee recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that must liue by report, euery tongue addes or detracts something; The Word once written is both inalterable and permanent.

As

As God is carefull to maintaine the glory of his miraculous victory: ſo is Moſes deſirous to ſecond him; God by a booke, and Moſes by an Altar, and a name. God commands to enroule it in parchment; Moſes regiſters it in the ſtones of his Altar; which he raiſes not only for future memory, but for preſent vſe. That hand which was weary of lifting vp, ſtraight offers a ſacrifice of praiſe to God: How well it becomes the iuſt to bee thankfull! Euen very nature teacheth vs men to abhor ingratitude in ſmall fauours. How much leſſe can that Fountaine of goodneſſe abide to be laded at with vnthankfull hands? O God, we cannot but confeſſe our deliuerances: where are our Altars? where are our Sacrifices? where is our Iehovanissi? I doe not more wonder at thy power in preſeruing vs, then at thy mercy, which is not weary of caſting away fauours vpon the ingratefull.

Of the Law.

IT Is but about ſeuen weekes, ſince *Iſrael* came out of *Ægypt*: In which ſpace God had cheriſhed their faith by fiue ſeuerall wonders: yet now hee thinkes it time to giue them Statutes from heauen, as well as bread. The Manna and water from the Rocke (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of Grace, before the legall Couenant. The grace of God preuenteth our obedience; Therefore ſhould wee keepe the Law of God, becauſe we haue a Sauiour. Oh the mercy of our God! which before we ſee what we are bound to doe, ſhewes vs our remedy, if wee doe it not: How can our faith diſannull the Law, when it was before it? It may helpe to fulfill that, which ſhall bee: it cannot fruſtrate that which was not. The letters which God had written in our fleſhly tables, were now (as thoſe which are carued in ſome barkes) almoſt growne out; hee ſaw it time to write them in dead Tables, whoſe hardneſſe ſhould not be capable of alteration: Hee knew, that the ſtone would bee more faithfull then our hearts.

Oh maruellous accordance betwixt the two Teſtaments! In the very time of their deliuery, there is the ſame agreement, which is in the ſubſtance. The ancient Iewes kept our Feaſts; and we ſtill keepe theirs. The feaſt of the Paſſe-ouer is the time of Chriſts reſurrection; then did he paſſe from vnder the bondage of Death. Chriſt is our Paſſe-ouer; the ſpotleſſe Lambe, whereof not a bone muſt bee broken. The very day, wherein God came downe in fire and thunder, to deliuer the Law: Euen the ſame day came alſo the Holy Ghoſt downe vpon the Diſciples in fiery tongues, for the propagation of the Goſpell. That other was in fire and ſmoke, obſcurity was mingled with terrour; This was in fire without ſmoke, befitting the light and cleareneſſe of the Goſpell: Fire, not in flaſhes, but in tongues; not to terrifie, but to inſtruct. The promulgation of the Law, makes way for the Law of the Goſpell; No man receiues the Holy Ghoſt, but he which hath felt the terrours of *Sinai*.

God

God might haue impoſed vpon them a Law perforce; They were his creatures, and he could require nothing but iuſtice. It had been but equall that they ſhould be compelled to obey their Maker; yet that God which loues to doe all things ſweetely, giues the law of iuſtice in mercy, and will not imperiouſly command, but craues our aſſent for that, which it were rebellion not to doe.

How gentle ſhould be the proceeding of fellow-creatures, who haue an equality of being, with an inequality of condition; when their infinite Maker requeſts, where he might conſtraine! God will make no couenant with the vnwilling; How much leſſe the couenant of Grace, which ſtands all vpon loue? If wee ſtay till God offer violence to our will, or to vs, againſt our will, we ſhall die ſtrangers from him. The Church is the Spouſe of Chriſt; he will enioy her loue by a willing contract, not by a rauiſhment. The obſtinate haue nothing to doe with God; The title of all conuerts, is, A willing people.

That *Iſrael* inclined to God, it was from God; he enquires after his owne gifts in vs, for our capacity of more. They had not receiued the Law, vnleſſe they had firſt receiued a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods iuſtice had before prepared his *Iſraelites*, by hunger, thirſt, feare of enemies; his mercy had prepared them by deliuerances, by prouiſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt bee three dayes prepared to heare him. When our ſoules are at the beſt, our approch to God requires particular addreſſes: And if three dayes were little enough to prepare them to receiue the Law; how is all our life ſhort enough to prepare for the reckoning of our obſeruing it? And if the word of a command expected ſuch readineſſe, what ſhall the word of promiſe, the promiſe of Chriſt and ſaluation?

The Moraine of *Ægypt* was not ſo infectious as their vices; the contagion of theſe ſtucke ſtill by *Iſrael*: All the water of the red Sea, and of *Marah*, and that which guſhed out of the Rocke, had not waſhed it off. From theſe, they muſt now be ſanctified. As ſinne is alwayes dangerous; ſo moſt, when we bring it into Gods ſight: It enuenometh both our perſons and ſeruices, and turnes our good into euill. As therefore wee muſt be alwayes holy: ſo moſt, when we preſent our ſelues to the holy eyes of our Creator. We waſh our hands euery day: but when we are to ſit with ſome great perſon, we ſcowre them with balles. And if we muſt be ſo ſanctified, onely to receiue the Law, how holy muſt wee bee to receiue the grace promiſed in the Goſpell?

Neyther muſt themſelues only be cleanſed, but their very clothes: Their garments ſmelt of *Ægypt*, euen they muſt be waſhed: Neyther can clothes be capable of ſinne, nor can water cleanſe from ſinnes: The danger was neyther in their garments, nor their skinne; yet they muſt be waſhed, that they might learne by their clothes, with what ſoules to appeare before their God. Thoſe garments muſt be waſhed, which ſhould neuer waxe old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, then bare. It is fit that our reuerēce to Gods preſence ſhould appeare in our very garments; that both without and within wee may

may be cleanly: but little would neatneſſe of veſtures auaile vs with a filthy ſoule. The God of Spirits lookes to the inner man, and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands yee ſinners, and purge your hearts yee double-minded.*

YET euen when they were waſhed, and ſanctified, they may not touch the Mount; not only with their feet; but, not with their eyes: The ſmoke keeps it from their eyes; the markes from their feet. Not only men that had ſome impurity at their beſt, are reſtrained, but euen beaſts, which are not capable of any vnholineſſe. Thoſe beaſts which muſt touch his Altars, yet might not touch his Hill: And if a beaſt touch it, he muſt die: yet ſo, as no hands may touch that, which hath touched the Hill. Vnreaſonableneſſe might ſeeme to be an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capitall to them, whoſe reaſon ſhould guide them to auoid preſumption. Thoſe *Iſraelites* which ſaw God euery day in the piller of fire, and the cloud, muſt not come neere him in the Mount. God loues at once familiarity and feare; Familiarity in our conuerſation, and feare in his commands. He loues to be acquainted with men, in the walkes of their obedience: yet he takes ſtate vpon him in his ordinances; and will be trembled at, in his Word and Iudgements.

I SEE the difference of Gods carriage to men in the Law, and in the Goſpell: There the very Hill where he appeared, may not be touched of the pureſt *Iſraelite*; Heere the hemme of his garment is touched by the woman, that had the fluxe of bloud; yea, his very face was touched with the lips of IVDAS. There the very earth was prohibited them, on which he deſcended: Heere, his very body and bloud is proffered to our touch and taſte. Oh the maruellous kindneſſe of our God! How vnthankfull are we, if we doe not acknowledge this mercy aboue his ancient people! They were his owne; yet ſtrangers in compariſon of our libertie. It is our ſhame and ſinne, if in theſe means of intireneſſe, we be no better acquainted with God, then they, which in their greateſt familiarity, were commanded aloofe.

GOD was euer wonderfull in his workes, and fearefull in his iudgements: but hee was neuer ſo terrible in the execution of his will, as now in the promulgation of it: Heere was nothing, but a maieſticall terrour in the eyes, in the eares of the *Iſraelites*; as if GOD meant to ſhew them by this, how fearefull hee could bee. Heere was the lightning darted in their eyes, the thunders roring in their eares, the Trumpet of God drowning the thunder-clappes, the voyce of God out-ſpeaking the Trumpet of the Angell: The cloud enwrapping, the ſmoke aſcending, the fire flaming, the Mount trembling, MOSES climbing and quaking, paleneſſe and death in the face of *Iſrael*, vprore in the elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds, without fire: In the deſtruction of *Sodom*, there was fire rayning without clouds; but heere was fire, ſmoke, clouds, thunder, earthquakes, and whatſoeuer might worke more aſtoniſhment, then euer was in any vengeance inflicted.

AND if the Law were thus giuen, how ſhall it be required? If ſuch were the proclamation of Gods Statutes, what ſhall the Seſſions be? I ſee and tremble at the reſemblance. The Trumpet of the Angell called vnto the

the one: The voice of an Archangell, the Trumpet of God, ſhall ſummon vs to the other. To the one, Moses (that climbed vp that Hill, and alone ſaw it) ſayes, God came with ten thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and ten thouſand thouſands ſhall ſtand before him. In the one, Mount *Sinai* onely was on a flame; all the World ſhall be ſo, in the other. In the one there was fire, ſmoke, thunder, and lightning: In the other a fiery ſtreame ſhall iſſue from him, wherewith the heauens ſhall be diſſolued, and the Elements ſhall melt away with a noyſe. Oh God, how powerfull art thou to inflict vengeance vpon ſinners, who didſt thus forbid ſinne! and if thou wert ſo terrible a Law-giuer, what a Iudge ſhalt thou appeare? What ſhall become of the breakers of ſo fiery a Law? Oh where ſhall thoſe appeare, that are guiltie of the tranſgreſſing that Law, whoſe very deliuery was little leſſe then death? If our God ſhould exact his Law, but in the ſame rigour wherein hee gaue it, ſinne could not quite the coſt: But now the fire wherein it was deliuered, was but terrifying; the fire wherein it ſhall be required, is conſuming. Happy are thoſe that are from vnder the terrours of that Law, which was giuen in fire, and in fire ſhall be required.

God would haue *Iſrael* ſee, that they had not to do with ſome impotent Commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily enioyne, then puniſh; or deſcry, then execute; and therfore, before he giues them a Law, he ſhewes them that he can command Heauen, Earth, Fire, Ayre, in reuenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Law-giuer, or violate ſuch dreadfull ſtatutes; that they might ſee all the Elements, examples of that obedience, which they ſhould yeeld vnto their Maker.

This fire, wherein the Law was giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours which it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a *Sinai*, and reſembles to him both heauen and hell. The ſting of death is ſinne; and the ſtrength of ſinne is the Law.

That they might ſee, he could finde out their cloſeſt ſinnes, hee deliuers his Law in the light of fire, from out of the ſmoke: That they might ſee, what is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould be below them: That they might know he could waken their ſecuritie, the Thunder, and louder voyce of God ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes vnder them. That they might ſee they could not ſhift their appearance, the Angels call them together. Oh royall Law, and mightie Law-giuer! How could they thinke of hauing any other God, that had ſuch proofes of this? How could they thinke of making any reſemblance of him, whom they ſaw could not bee ſeene; and whom they ſaw in not being ſeene, infinite? How could they thinke of daring to prophane his Name, whom they heard to name himſelfe, with that voyce, Iehova? How could they thinke of ſtanding with him for a day, whom they ſaw to command that heauen, which makes and meaſures day? How could they thinke of diſobeying his deputies, whom they ſaw ſo able to reuenge? How could they think of killing, when they were halfe dead with the feare of him,

that

that could kill both body and ſoule? How could they thinke of the flames of luſt, that ſaw ſuch fires of vengeance? How could they thinke of ſtealing from others, that ſaw whoſe the heauen and the earth was to diſpoſe of at his pleaſure? How could they thinke of ſpeaking falſly, that heard God ſpeake in ſo fearefull a tone? How could they thinke of coueting others goods, that ſaw how weake and vncertaine right they had to their owne? Yea to vs, was this Law ſo deliuered; to vs in them: neither had there been ſuch ſtate in the promulgation of it, if God had not intended it for Eternity. We men, that ſo feare the breach of humane Lawes, for ſome ſmall mulcts of forfaiture; how ſhould we feare thee (O Lord) that canſt caſt body and ſoule into hell!

Of the Golden Calfe.

IT was not much aboue a moneth, ſince *Iſrael* made their couenant with God; ſince they trembled to heare him ſay, *Thou ſhalt haue no other Gods but me*; ſince they ſaw MOSES part from them, and climbe vp the hill to God: and now they ſay, *Make vs gods; we know not what is become of this* MOSES. Oh, yee madde *Iſraelites*, haue yee ſo ſoone forgotten that fire, and thunder which you heard and ſaw? Is that ſmoke vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can yee in the very ſight of *Sinai*, call for other gods? And for MOSES; was it not for your ſakes, that hee thruſt himſelfe into the midſt of that ſmoke and fire, which yee feared to ſee a farre off? Was he not now gone after ſo many ſudden embaſſages, to be your Lieger with God? If yee had ſeene him take his heeles, and runne away from you into the wilderneſſe, what could yee haue ſaid, or done more? Behold, our better MOSES was with vs awhile vpon earth: he is now aſcended into the Mount of heauen, to mediate for vs; ſhall we now thinke of another Sauiour? Shall we not hold it our happineſſe, that he is for our ſakes aboue?

AND what if your MOSES had been gone for euer? Muſt yee therefore haue gods made? If yee had ſaid, Chooſe vs another Gouernour, it had bin a wicked and vnthankfull motion; ye were too vnworthy of a MOSES, that could ſo ſoone forget him: but to ſay, *Make vs Gods*, was abſurdly impious. MOSES was not your God, but your Gouernour: Neither was the preſence of God tyed to MOSES: You ſaw God ſtill, when he was gone, in his pillar, and in his Manna; and yet yee ſay, *Make vs Gods:* Euery word is full of ſenſeleſſe wickednes. How many gods would you haue? Or what gods are thoſe that can be made? Or (what euer the Idolatrous *Egyptians* did) with what face can ye, after ſo many miraculous obligations, ſpeake of another God? Had the voyce of God ſcarce done thundering in your eares? Did you ſo lately heare and ſee him to bee an infinite God? Did yee quake to heare him ſay out of the midſt of the flames, *I am* IEHOVAH, *thy God*: *Thou ſhalt haue no Gods but mee?* Did yee acknowledge God your Maker; and doe yee

yee now ſpeake of making of gods? If yee had ſaid, Make vs another man to goe before vs, it had beene an impoſſible ſuite. Aaron might helpe to marre you, and himſelfe; He could not make one haire of a man: and doe yee ſay, *Make vs Gods*? And what ſhould thoſe gods doe? *Go before you.* How could they goe before you, that cannot ſtand alone? your help makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the ſottiſhneſſe of Idolatry! Who would not haue ſaid, Moses is not with vs; but he is with God for vs? He ſtayes long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: his fauours to vs haue deſerued, not to be reiected: Or, if God will keepe him from vs; hee that withholds him, can ſupply him: He that ſent him, can lead vs without him; His fire and cloud is al-ſufficient; God hath ſaid and done enough for vs, to make vs truſt him: We will, we can haue no other God; we care not for any other guide. But behold, here none of this: Moses ſtayes but ſome fiue and thirty dayes, and now he is forgotten, and is become but *This* Moses: Yea, God is forgotten, with him; and, as if God and Moses had been loſt at once, they ſay, *Make vs Gods*. Naturall men muſt haue God at their bent: and if he come not at a call, he is caſt off; and they take themſelues to their owne ſhifts: like as the *Chinois* whippe their gods, when they anſwere them not; Whereas his holy ones waite long, and ſeek him; and not only in their ſinking, but from the bottome of the deepes, call vpon him; and though he kill them, will truſt in him.

Svperstition beſots the mindes of men, and blindes the eye of reaſon; and firſt makes them not men, ere it makes them Idolaters. How elſe could he, that is the Image of God, fall downe to the Images of creatures? How could our fore-fathers haue ſo doted vpon ſtockes and ſtones, if they had beene themſelues? As the *Syrians* were firſt blinded, and then led into the midſt of *Samaria:* ſo are Idolaters firſt bereaued of their wits and common ſenſe, and afterwards are carried brutiſhly into all palpable impietie.

Who would not haue beene aſhamed to heare this anſwere from the brother of Moses; *Plucke off your Earings?* He ſhould haue ſaid, *Pluck this Idolatrous thought out of your hearts*: and now in ſtead of chiding, he ſoothes them. And as if he had beene no kinne to Moses, he helpes to lead them backe againe from God, to *Ægypt*. The people importuned him, perhaps with threats. He that had waded through all the menaces of Pharaoh, doth he now ſhrinke at the threats of his owne? Moses is not afraid of the terrors of God: His faith that carried him thorow the water, led him vp to the fire of Gods preſence; whiles his brother Aaron feares the faces of thoſe men, which he lately ſaw pale with the feare of their glorious Lawgiuer. As if hee that forbad other gods, could not haue maintained his owne act, and agent, againſt men. Sudden feares, when they haue poſſeſſed weake mindes, lead them to ſhamefull errors. Importunity or violence may leſſen, but they cannot excuſe a fault. Wherefore was he a Gouernour, but to repreſſe their diſordered motions? Facility of yeelding to a ſinne, or wooing it with our voluntary ſuit, is an higher ſtaire of euill: but, euen at laſt to be wonne to ſinne, is damnable. It is good to reſiſt any onſet of ſinne; but

but one condescent loses all the thankes of our opposition. What will it auaile a man, that others are plagued for solliciting him, whiles hee smarteth for yeelding? If both be in hell, what ease is it to him, that another is deeper in the pit?

WHAT now did AARON? Behold, he that alone was allowed to climbe vp the trembling and fiery hill of *Sinai*, with MOSES, and heard God say, *Thou shalt not make to thy selfe any grauen Image, for I am a iealous God* (as if hee meant particularly to preuent this act) within one moneth, calls for their earings, makes the grauen Image of a Calfe, erects an Altar, consecrates a day to it, cals it their God, and weepes not, to see them dance before it. It is a miserable thing, when Gouernours humour the people in their sins; and in stead of making vp the breach, enlarge it. Sin will take heart by the approbation of the meanest looker on; but if authority once second it, it growes impudent: As contrarily, where the publike gouernment opposes euil, (though it be vnder-hand practised, not without feare) there is life in that state.

AARON might haue learned better counsell of his brothers example: When they came to him with stones in their hands, and said, *Giue vs water*, he ran as roundly to God, with prayers in his mouth; So should AARON haue done, when they said, *Giue vs gods*: but he weakly runs to their earings, that which should be made their god; not to the true God, which they had, and forsooke. Who can promise to himselfe freedome from grosse infirmities, when he that went vp into the Mount, comes downe, and doth that in the valley, which he heard forbidden in the hill?

I SEE yet, and wonder at the mercy of that God, which had iustly called himselfe iealous. This very AARON, whose infirmity had yeelded to so foule an Idolatry, is after chosen by God, to be a Priest to himselfe: He that had set vp an Altar to the Calfe, must serue at the Altar of God: He that had melted, and carued out the Calfe for a god, must sacrifice Calues and Rams, and Bullocks vnto the true God: He that consecrated a day to the Idoll, is himself consecrated to him, which was dishonored by the Idol. The grosseſt of all sins cannot preiudice the calling of God; Yea, as the light is best seene in darknes, the mercy of God is most magnified in our vnworthinesse.

WHAT a difference God puts betweene persons, and sins! While so many thousand *Israelites* were slaine, that had stomackfully desired the Idoll; AARON that in weaknes condescended, is both pardoned the fact, and afterwards laden with honor from God. Let no man take heart to sin, from mercy: He that can purpose to sin vpon the knowledge of Gods mercy, in the remission of infirmities, presumes, and makes himselfe a wilful offender. It is no comfort to the wilfull, that there is remission to the weake and penitent.

THE earings are pluckt off: *Ægyptian* jewels are fit for an idolatrous vse. This very gold was contagious. It had beene better the *Israelites* had neuer borrowed these ornaments, then that they should pay them back to the Idolatry of their first owners. What cost the superstitious *Israelites* are content to be at for this lewd deuotion! The riches, and pride of their outward habite, are they willing to part with, to their molten god; as glad to haue their eares bare, that they might fill their eyes. No gold is too deare for their Idoll; each man is content to spoile their wiues and children, of that whereof they spoiled the *Ægyptians*.

Where are thoſe worldlings, that cannot abide to bee at any coſt for their Religion; which could bee content to doe God chargeleſſe ſeruice? Theſe very *Iſraelites* that were ready to giue Gold, not out of their purſes, but from their very eares, to miſ-deuotion, ſhall once condemne them. O Sacriledge ſuceeding to Superſtition! Of old they were ready to giue Gold to the falſe Seruice of God; wee, to take away Golde from the true: How doe we ſee men prodigall to their luſts and ambitions, and wee hate not to be niggards to God!

This Golde is now growne to a Calfe; Let no man thinke that forme came foorth caſually, out of the melted earings. This ſhape was intended by the *Iſraelites*, & perfected by Aaron: They brought this God in their harts with them out of *Ægypt*, and now they ſet it vp in their eyes. Still doth *Egypt*, hurt them: Seruitude was the leſt euill, that *Iſrael* receiues from *Egypt*; for that ſent them ſtil to the true God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous: and it is hard for the heart not to runne into thoſe ſinnes, to which the eye and eare is inured: Not out of loue, but cuſtome, we fall into ſome offences.

The *Iſraelites* wrought ſo long in the furnaces of the *Ægyptian* brick, that they haue brought foorth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in *Egypt*, hath ſtolne their hearts: And they, which before would haue beene at the *Egyptian* fleſh-pots, would now bee at their deuotions. How many haue falne into a faſhion of ſwearing, ſcoffing, drinking, out of the vſuall practice of others; as thoſe that liue in an ill ayre, are infected with diſeaſes! A man may paſſe thorow *Aethiopia* vnchanged: but hee cannot dwell there, and not bee diſcoloured.

Their ſinne was bad enough, let not our vncharitableneſſe make it worſe: No man may thinke they haue ſo put off humanity, and ſenſe, with their Religion, as to thinke that Calfe, a God; or that this Idoll, which they ſaw yeſterday made, did bring them out of *Egypt*, three moneths agoe. This were to make them more beaſts then that Calfe, which this Image repreſented: Or if they ſhould haue beene ſo inſenſate, can we thinke that Aaron could be thus deſperately mad? The Image and the Holy-day were both, to one Deity: *To morrow is the Holy-day of the Lord your God.* It was the true God they meant to worſhippe in the Calfe: and yet at beſt, this Idolatry is ſhamefull. It is no maruell if this foule ſinne ſeeke pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods jealouſie is not ſtirred only by the riuality of a falſe god; but of a falſe worſhip: Nothing is more dangerous, then to mint Gods ſeruices in our owne braine.

God ſends downe Moses to remedy this ſinne. Hee could as eaſily haue preuented, as redreſſed it. He knew, ere Moses came vp, what *Iſrael* would doe, ere he came downe: like as he knew, the two Tables would bee broken, ere he gaue them. God moſt wiſely permits, and ordaines ſin to his owne ends, without our excuſe: And though hee could eaſily by his owne hands remedy euils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for vs to looke for an immediate redreſſe from God, when we haue a Moses, by whom it may be wrought: Since God himſelfe expects this from man, why ſhould man expect it from God?

Now

NOW might MOSES haue found a time to haue beene euen with *Israel*, for all their vnthankfulneſſe, and mutinous inſurrections. *Let mee alone: I will conſume them, and make thee a mighty Nation.* MOSES ſhould not need to ſollicite God for reuenge; God ſollicits him, in a ſort, for leaue to reuenge: Who would looke for ſuch a word from God to man, *Let me alone?* As yet MOSES had ſaid nothing; Before hee opens his mouth, God preuents his importunity: as fore-ſeeing that holy violence, which the requeſts of MOSES would offer to him. MOSES ſtood trembling before the Maieſty of his Maker; and yet heares him ſay, *Let me alone.* The mercy of our God hath, as it were, obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *he could doe no miracles there, becauſe of their vnbeleefe*: So now, I heare God (as if he could not doe execution vpon *Iſrael*, becauſe of MOSES faith) ſay, *Let me alone, that I may conſume them.*

WEE all naturally affect propriety; and like our owne ſo much better, as it is freer from partners. Euery one would be glad to ſay, with that proud one, *I am, and there is none beſide mee*: So much the more ſweetely would this meſſage haue ſounded to nature, *I will conſume them, and make of thee a mightie Nation.* How many indeuour that (not without danger of curſes and vprore) which was voluntarily tendred vnto MOSES! Whence are our depopulations, and incloſures, but for that men cannot abide eyther fellowes, or neighbours? But how gratiouſly doth MOSES ſtriue with God, againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty Nation.* I doubt whether he could haue beene more moued. The more a man can leaue himſelfe behind him, and aſpire to a care of community, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as Religion.

OH the ſweet diſpoſition of MOSES; fit for him that ſhould be familiar with God! He ſaw they could be content to be merry, and happy without him; he would not be happy without them. They had profeſſed to haue forgotten him: hee ſlackes not to ſue for them. Hee that will euer hope for good himſelfe, muſt returne good for euill vnto others.

YET was it not *Iſrael* ſo much that MOSES reſpected, as God in *Iſrael*. He was thrifty and iealous for his Maker; and would not haue him loſe the glory of his mighty deliuerances; nor would abide a pretence for any *Ægyptian* dogge, to barke againſt the powerfull worke of God; *Wherefore ſhall the Ægyptians ſay?* If *Iſrael* could haue periſhed without diſhonor to God, perhaps his hatred to their Idolatry, would haue ouercome his naturall loue, and he had *let God alone*: Now ſo tender is he ouer the name of God, that he would rather haue *Iſrael* ſcape with a ſinne, then Gods glory ſhould bee blemiſhed in the opinions of men, by a iuſt iudgement. Hee ſaw that the eyes and tongues of all the world were intent vpon *Iſrael*; a people ſo miraculouſly fetcht from *Ægypt*, whom the Sea gaue way to; whom heauen fed; whom the Rocke watred; whom the fire and cloud garded, which heard the audible voice of God: Hee knew withall, how ready the world would be to miſconſtrue, & how the Heathens would be ready to caſt imputations of leuity, or impotence vpon God; and therfore ſayes, *What will the Egyptians ſay?* Happy is that man, which can make Gods glory the ſcope

of all his actions, and desires; neither cares for his owne wel-fare, nor feares the miseries of others, but with respect to God, in both. If God had not giuen Moses this care of his glory, he could not haue had it: and now his goodnesse takes it so kindly, as if himselfe had receiued a fauour from his creature; and for a reward of the grace he had wrought, promises not to doe that, which he threatned.

But what needs God to care for the speech of the *Ægyptians*; men, Infidels? And if they had bin good, yet their censure should haue bin vniust. Shall God care for the tongues of men; the holy God, for the tongues of Infidels? The very *Israelites*, now they were from vnder the hands of *Ægypt*, cared not for their words; and shall the God of heauen regard that which is not worth the regard of men? Their tongues could not walke against God, but from himselfe; and if it could haue bin the worse for him; would he haue permitted it? But, O God, how dainty art thou of thine honor! that thou canst not endure the worst of men should haue any colour to taint it. What doe we men stand vpon our iustice, and innocence, with neglect of all vniust censures; when that infinite God, whom no censures can reach, will not abide, that the very *Ægyptians* should falsely taxe his power and mercy? Wise men must care, not only to deserue well, but to heare well: and to wipe off, not only crimes, but censures.

There was neuer so precious a Monument, as the Tables written with Gods owne hand. If we see but the stone which Iacobs head rested on; or, on which the foote of Christ did once treade; wee looke vpon it with more then ordinary respect: With what eye should wee haue beheld this stone, which was hewed, and written with the finger of God? Any manu-script scroll written by the hand of a famous man, is laid vp amongst our jewels; What place then should wee haue giuen to the hand-writing of the Almightie!

That which he hath dictated to his seruants the Prophets, challenges iust honor from vs; how doth that deserue veneration, which his owne hand wrote immediately!

Prophecies and Euangelicall discourses hee hath written by others; neuer did he write any thing himselfe, but these Tables of the Law: neither did he euer speake any thing audibly to whole mankind, but it; The hand, the stone, the Law, were all his. By how much more precious this record was, by so much was the fault greater, of defacing it. What King holds it lesse then rebellion, to teare his Writing, and blemish his Seale?

At The first, hee ingraued his Image in the table of mans heart; Adam blurr'd the Image, but (through Gods mercy) saued the Tablet. Now he writes his wil in the Tables of stone, Moses breaks the Tables, and defaced the writing: If they had bin giuen him for himselfe, the Author, the matter had deserued, that as they were written in stone, for permanency; So they should be kept for euer: and as they were euerlasting in vse, so they should be in preseruation. Had they bin written in clay, they could but haue been broken: But now they were giuen for all *Israel*, for all mankind. Hee was but the messenger, not the owner. Howsoeuer therefore *Israel* had deserued, by breaking this Couenant with God, to haue this Monument of Gods Couenant with them, broken by the same hand that wrote it: Yet how durst

Moses

MOSES thus careleſly caſt away the Treaſure of all the world; and by his hands vndoe that, which was with ſuch coſt and care, done by his Creator? How durſt hee faile the truſt of that God, whoſe pledge hee receiued with awe, and reuerence? He that expoſtulated with God, to haue *Iſrael* liue and proſper, why would he deface the rule of their life, in the keeping whereof they ſhould proſper? I ſee, that forty daies talke with God cannot bereaue a man of paſſionate infirmity: He that was the meekeſt vpon earth, in a ſudden indignation abandons that, which in cold bloud he would haue held faſter, then his life: He forgets the Law written, when he ſaw it broken; His zeale for God hath tranſported him from himſelf, and his duty to the charge of God: He more hates the golden Calfe, wherein he ſaw ingrauen the Idolatry of *Iſrael*, then he honored the Tables of ſtone, wherein God had ingrauen his Commandements; and more longed to deface the Idoll, then he cared to preſerue the Tables. Yet that God, which ſo ſharply reuenged the breach of one Law, vpon the *Iſraelites*, checks not MOSES for breaking both the Tables of the Law. The Law of God is ſpirituall; the internall breach of one Law, is ſo haynous, that in compariſon of it, God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodnes of God winks at the errors of honeſt zeale; and ſo loues the ſtrength of good affections, that it paſſeth ouer their infirmities: How highly God doth eſteeme a well gouerned zeale; when his mercy crownes it with all the faults!

THE Tables had not offended: the Calfe had, and *Iſrael* in it. MOSES takes reuenge on both: He burnes and ſtamps the Calfe to powder, and giues it *Iſrael* to drinke; that they might haue it in their guts, in ſtead of their eyes: How he haſteth to deſtroy the Idoll, wherein they ſinned! that, as an Idoll is nothing, ſo it might be brought to nothing; and Atomes and duſt is neereſt to nothing: that in ſtead of going before *Iſrael*, it might paſſe thorow them; ſo as the next day they might finde their god in their excrements; To the iuſt ſhame of *Iſrael*, when they ſhould ſee their new god cannot defend himſelfe, from being eyther nothing, or worſe.

WHO can but wonder, to ſee a multitude of ſo many hundred thouſands (when MOSES came running downe the Hill) to turne their eyes from their god, to him; And on a ſudden, in ſtead of worſhipping their Idoll, to batter it in pieces, in the very height of the nouelty? In ſtead of building Altars, and kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to conſume it; In ſtead of dancing before it, to abhor and deface it; in ſtead of ſinging, to weepe before it? There was neuer a more ſtiffe-necked people: Yet I doe not heare any one man of them ſay; He is but one man; We are many; how eaſily may we deſtroy him, rather then he our god? If his brother durſt not reſiſt our motion in making it: Why will we ſuffer him to dare reſiſt the keeping of it? It is our act; and we will maintaine it. Heere was none of this; but an humble obeyſance to the baſeſt and bloudieſt reuenge that MOSES ſhal impoſe. God hath ſet ſuch an impreſſion of Maieſty in the face of lawfull authority, that wickednes is confounded in it ſelfe, to behold it. If from hence viſible powers were not more feared, then the inuiſible God, the world would be ouer-runne with out-rage. Sinne hath a guiltines in it ſelfe, that when it is ſeaſonably checked, it puls-in his head, and ſeekes rather an hiding place, then a fort.

THE Idoll is not capable of a further reuenge: It is not enough, vnleſſe the Idolaters ſmart: The gold was good, if the *Iſraelites* had not been euill: So great a ſinne cannot be expiated without bloud. Behold, that meeke ſpirit, which in his plea with God, would rather periſh himſelfe, then *Iſrael* ſhould periſh, armes the *Leuites* againſt their brethren, and reioyces to ſee thouſands of the *Iſraelites* bleed, and bleſſes their executioners.

IT WAS the mercy of MOSES that made him cruell: He had bin cruel to all, if ſome had not found him cruell. They are mercileſſe hands, which are not ſometimes imbrued in bloud: There is no leſſe charity, then iuſtice, in puniſhing ſinners with death; God delights no leſſe in a killing mercy, then in a pitifull Iuſtice: Some tender hearts would be ready to cenſure the rigour of MOSES. Might not *Iſrael* haue repented and liued? Or, if they muſt die, muſt their brethrens hand be vpon them? Or, if their throats muſt be cut by their brethren, ſhall it be done in the very heat of their ſinne? But they muſt learne a difference betwixt pity, and fondneſſe; mercy, and vniuſtice. MOSES had an heart as ſoft as theirs, but more hot; as pitifull, but wiſer. He was a good Phyſician, and ſaw that *Iſrael* could not liue, vnleſſe he bled: he therefore lets out this corrupt bloud, to ſaue the whole body. There cannot be a better ſacrifice to God, then the bloud of Malefactors: and this firſt ſacrifice ſo pleaſed God in the hands of the *Leuites*, that hee would haue none but them ſacrifice to him for euer. The bloud of the Idolatrous *Iſraelites* cleared that Tribe from the bloud of the innocent *Sichemites*.

Contemplations.

THE SIXT BOOKE.

The Vayle of Moſes.

Nadab *and* Abihu.

Aarón *and* Miriam.

The Searchers of Canaan.

Corah's *Conſpiracie.*

TO

THE RIGHT HONORABLE,

Thomas,

LORD VISCOVNT FENTON, CAPTAINE OF *THE ROYALL GARD; ONE* OF HIS MAIESTIES MOST *HONORABLE PRIVI* . COVNSELLORS;

ONE OF THE HAPPY RESCVERS OF THE DEARE LIFE OF OVR GRACIOVS SOVERAIGNE LORD; A WORTHY PATTERNE OF ALL TRVE HONOR; *I.H.* DEDICATES THIS PART OF HIS MEDITATIONS, AND WISHETH ALL INCREASE OF GRACE AND HAPPI-

NESSE.

Contemplations.

THE SIXT BOOKE.

Of the Vayle of MOSES.

IT Is a wonder that neither MOSES nor any *Israelite* gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, and euery letter of that writing had beene a Relique worth laying vp: but he well ſaw how headlong the people were to Superſtition; and how vnſafe it were, to feed that diſpoſition in them.

THE ſame zeale that burnt the Calfe to aſhes, concealed the ruines of this Monument: Holy things, beſides their vſe, challenge no further reſpect. The breaking of the Tables did as good as blot out all the Writing: and the Writing defaced, left no vertue in the ſtone, no reuerence to it.

IF GOD had not beene friends with *Iſrael*, hee had not renewed his Law. As the *Iſraelites* were wilfully blinde if they did not ſee Gods anger in the Tables broken: ſo could they not but hold it a good ſigne of grace, that GOD gaue them his Teſtimonies.

THERE was nothing wherein *Iſrael* out-ſtripped all the reſt of the World more, then in this priuiledge; the pledge of his Couenant, the Law written with Gods owne hand. Oh what a fauour then is it, where GOD beſtowes his Goſpell vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

NEVER is God throughly diſpleaſed with any people, where that continues. For, like as thoſe which purpoſed loue, when they fall off, call for their tokens backe againe: So when God begins once perfectly to miſlike, the firſt thing he with-drawes is his Goſpell.

ISRAEL recouers this fauour, but with an abatement; *Hew thee two Tables.*

Tables. God made the first Tables: The matter, the forme, was his; now, Moses must hew the next: As God created the first man after his owne Image; but, that once defaced, Adam begat Cain after his owne: Or as the first Temple razed, a second was built; yet so farre short, that the *Israelites* wept at the sight of it. The first workes of God are still the purest: those that hee secondarily workes by vs, decline in their perfection. It was reason, that though God had forgiuen *Israel*, they should still find they had sinned. They might see the foot-steps of displeasure, in the differences of the Agent.

When God had told Moses before, *I will not goe before Israel, but my Angell shall lead them*; Moses so noted the difference, that he rested not, till God himselfe vndertooke their conduct: So might the *Israelites* haue noted some remainders of offence, whiles in stead of that which his owne hand did formerly make, hee sayth now, *Hew thee*; And yet these second Tables are kept reuerently in the Arke, when the other lay mouldred in shiuers vpon *Sinai*; Like as the repayred Image of God in our Regeneration is preserued, perfited, and layd vp at last, safe in Heauen; whereas the first Image of our created innocence is quite defaced; So the Second Temple had the glory of Christs exhibition, tho meaner in frame. The mercifull respects of God are not tyed to glorious out-sides; or the inward worthinesse of things, or persons: Hee hath chosen the weake and simple to confound the wise and mightie.

Yet God did this worke by Moses; Moses hewed, and God wrote: Our true Moses repayres that Law of God which wee in our nature had broken; He reuiues it for vs, and it is accepted of Gods, no lesse then if the first Characters of his Law had beene still entyre. We can giue nothing but the Table: it is God that must write in it. Our hearts are but a bare boord, till God by his finger ingraue his Law in them; Yea, Lord, we are a rough Quarry; hew thou vs out, and square vs fit for thee, to write vpon.

Well may we maruell, to see Moses, after this ouersight, admitted to this charge againe: Who of vs would not haue sayd, Your care indeed deserues trust; you did so carefully keepe the first Tables, that it would doe well to trust you with such another burden.

It was good for Moses, that hee had to doe with God, not with men: The God of mercy will not impute the slips of our infirmitie, to the preiudice of our faithfulnesse. He that after the misse-answer of the one Talent, would not trust the euill seruant with a second, because hee saw a wilfull neglect; will trust Moses with his second Law, because hee saw fidelitie in the worst errour of his zeale. Our charitie must learne, as to forgiue, so to beleeue where wee haue beene deceiued: Not that wee should wilfully beguile our selues in an vniust credulitie, but that we should search diligently into the disposition of persons, and grounds of their actions; perhaps none may be so sure as they that haue once disappointed vs. Yea Moses brake the first; therefore hee must hew the second: If God had broken them, hee would haue repayred them; The amends must be where the fault was. Both God, and his Church, looke for a satisfaction, in that wherein we haue offended.

It was not long since Moses his former fast of fortie dayes: When hee

hee then came downe from the hill, his firſt queſtion was not for meat: and now going vp againe to *Sinai*, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of *Iſrael*, and Manna from Heauen, could haue fed him with dainties: He goes vp confidently in a ſecure truſt of Gods prouiſion. There is no life to that of faith; *Man liues not by bread onely*: The Viſion of God did not onely ſatiate, but feaſt him. What a bleſſed ſatietie ſhall there be, when we ſhall ſee him as hee is; and he ſhall bee all in all to vs; ſince this very fraile mortalitie of MOSES was ſuſtayned, and comforted, but with repreſentations of his preſence!

I SEE MOSES the Receiuer of the Law, ELIAS the Reſtorer of the Law, CHRIST the fulfiller of the old Law, and Author of the new, all faſting fortie dayes: and theſe three great Faſters I find together glorious in Mount *Tabor*. Abſtinence merits not; For Religion conſiſts not in the belly, eyther full or emptie: What are meates, or drinkes, to the Kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the bodie, ſo much as the ſoule, is more actiue with emptineſſe; Hence, ſolemne prayer takes euer faſting to attend it, and ſo much the rather ſpeeds in Heauen, when it is ſo accompanied. It is good ſo to dyet the body, that the ſoule may be fatned.

WHEN MOSES came downe before, his eyes ſparkeled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glory. Before, there were the flames of furie in it; now the beames of Maieſtie. MOSES had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe vpon the inward trouble of his paſſions, for this brightneſſe was externall. Whither ſhall we impute it, but to his more intyreneſſe with God?

THE more familiar acquaintaince we haue with God, the more doe we partake of him. He that paſſes by the fire, may haue ſome gleames of heat: but hee that ſtands by it, hath his colour changed. It is not poſſible a man ſhould haue any long conference with God, and bee no whit affected. We are ſtrangers from God, it is no wonder if our faces be earthly; but hee that ſets himſelfe apart to God, ſhall find a kind of Maieſtie, and awfull reſpect put vpon him, in the minds of others.

HOW did the heart of MOSES ſhine with illumination, when his face was thus lightſome! And if the fleſh of MOSES in this baſe compoſition, ſo ſhined by conuerſing with God forty dayes in *Sinai*; What ſhall our glory be, when clothed with incorruptible bodies, we ſhall conuerſe with him for euer in the higheſt Heauen?

NOW his face onely ſhone: afterwardes the three Diſciples ſaw all his bodie ſhining. The nature of a glorified body, the clearer Viſion, the immediate preſence of that fountaine of glory, challenge a farre greater reſplendence to our faces, then his. O God, we are content that our faces be blemiſhed awhile with contempt, and blubbred with teares; how can wee but ſhine with MOSES, when we ſhall ſee thee more then MOSES!

THE brightneſſe of MOSESES face reflected not vpon his owne eyes; Hee ſhone bright, and knew not of it: Hee ſaw Gods face glorious, hee did not thinke others had ſo ſeene his. How many haue excellent graces, and perceiue them not! Our owne ſenſe is an ill iudge of Gods fauours to vs;

Thoſe

Thoſe that ſtand by, can conuince vs in that which wee deny to our ſelues. Heere below, it is enough if wee can ſhine in the eyes of others; aboue, we ſhall ſhine and know it. At this inſtant Moses ſees himſelfe ſhine: then hee needed not. God meant not that hee ſhould more eſteeme himſelfe, but that hee ſhould bee more honoured of the *Iſraelites*: That other glorie ſhall bee for our owne happineſſe, and therefore requires our knowledge.

They that did but ſtand ſtill, to ſee anger in his face; ranne away to ſee glory in it: Before, they had deſired that God would not ſpeake to them any more but by Moses; and now that God doth but looke vpon them in Moses, they are afraid; and yet there was not more difference betwixt the voyces, then the faces of God and Moses. This ſhould haue drawne *Iſrael* to Moses ſo much the more, to haue ſeene this impreſſion of Diuinitie in his face.

That which ſhould haue comforted, affrights them: Yea, Aaron himſelfe, that before went vp into the Mount to ſee and ſpeake with God, now is affraid to ſee him that had ſeene God: Such a feare there is in guiltineſſe, ſuch confidence in innocencie. When the ſoule is once cleered from ſinne, it ſhall runne to that glory with ioy, the leaſt glimpſe whereof now appalles it, and ſends it away in terrour. How could the *Iſraelites* now chuſe but thinke; How ſhall wee abide to looke God in the face, ſince our eyes are dazeled with the face of Moses! And well may wee ſtill argue, If the Image of God, which hee hath ſet in the fleſhly forehead of authoritie daunt vs; how ſhall wee ſtand before the dreadfull Tribunall of Heauen!

Moses maruels to ſee *Iſrael* run away from their Guide, as from their Enemie; and lookes backe to ſee if he could diſcerne any new cauſe of feare; and not conceiuing how his milde face could affray them, cals them to ſtay, and retyre.

Oh My people, whom doe you flee? It is for your ſakes, that I aſcended, ſtayd, came downe: Behold, heere are no armed *Leuites* to ſtrike you, no *Amalekites*, no *Egyptians* to purſue you, no fires and thunders to diſmay you. I haue not that Rod of God in my hand, which you haue ſeene to command the Elements: or if I had; ſo farre am I from purpoſing any rigor againſt you, that I now lately haue appeaſed God towards you; and loe heere the pledges of his reconciliation. God ſends mee to you for good; and doe you runne from your beſt friend? Whither will yee goe from mee; or without mee? Stay, and heare the charge of that God, from whom yee cannot flee.

They perceiue his voyce the ſame, though his face were changed, and are perſwaded to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paces, approching neerer, dare tell him hee was growne too glorious.

Good Moses, finding that they durſt not looke vpon the ſunne of his face, cloudes it with a vayle: Chooſing rather to hide the worke of God in him, then to want oppotunitie of reuealing Gods will, to his people: I doe not heare him ſtand vpon termes of reputation; if there bee glorie in my face, God put it there; hee would not haue placed it ſo conſpicuouſly,

if

if hee had meant it ſhould bee hid: Hide yee your faces rather, which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and my ſelfe, to ſeeme leſſe happy, in fauour of your weakneſſe. But without all ſelfe-reſpects, he modeſtly hides his glorified face; and cares not their eyes ſhould pierce ſo farre, as to his skinne, on condition, that his wordes may pierce into their eares. It is good for a man ſometimes to hide his graces; Some Talents are beſt improoued by being layd vp: MOSES had more glory by his Vayle, then by his face. Chriſtian modeſtie teaches a wiſe man, not to expoſe himſelfe to the fayreſt ſhew, and to liue at the vtmoſt pitch of his ſtrength.

THERE is many a rich Stone layd vp in the bowels of the Earth; many a fayre Pearle layd vp in the boſome of the Sea, that neuer was ſeene, nor neuer ſhall bee. There is many a goodly Starre, which becauſe of height come not within our account: How did our true MOSES, with the Vayle of his fleſh, hide the glory of his Deitie, and put on vileneſſe, beſides the laying aſide of Maieſtie: and ſhut vp his great and Diuine Miracles, with, *See you tell no man*! How farre are thoſe ſpirits from this, which care onely to bee ſeene; and wiſh onely to dazle others eyes with admiration, not caring for vnknowne Riches? But thoſe yet more, which deſire to ſeeme aboue themſelues, whether in parts, or graces; whoſe Vayle is fayrer then their skinne. Modeſt faces ſhall ſhine through their Vayles, when the vaine-glorious ſhall bewray their ſhame, through their couering.

THAT GOD which gaue his Law in ſmoke, deliuered it againe, through the Vayle of MOSES. *Iſrael* could not looke to the end of that, which ſhould bee aboliſhed; for the ſame cauſe had GOD a Vayle vpon his owne face, which hid his preſence in the Holy of Holies. Now as the Vayle of GOD did rend, when hee ſayd, *It is finiſhed*; ſo the Vayle of MOSES was then pulled off: Wee cleerely ſee CHRIST, the end of the Law; Our IOSHVA that ſucceedes MOSES, ſpeakes to vs bare-faced: what a ſhame is it there ſhould bee a Vayle vpon our hearts, when there is none on his face?

WHEN MOSES went to ſpeake with God, hee pulled off his Vayle; It was good reaſon he ſhould preſent to God, that face which he had made: There had beene more need of his Vayle, to hide the glorious face of God from him, then to hide his from God: but his faith and thankfulneſſe ſerue for both theſe vſes. Hypocrites are contrary to MOSES; hee ſhewed his worſt to men, his beſt to God; they ſhew their beſt to men, their worſt to God: but God ſees both their vayle, and their face; and I know not whether hee more hates their vayle of diſſimulation, or their face of wickedneſſe.

Of Nadab and Abihv.

THat God, which ſhewed himſelfe to men in fire, when he deliuered his Law; would haue men preſent their Sacrifices to him in fire; and this fire he would haue his owne: that there might bee a iuſt circulation in this creature; as the water ſends vp thoſe vapours, which it receiues, down again in rain. Heereupon it was, that fire came downe from God, vnto the Altar: That as the charge of the Sacrifice was deliuered in fire and ſmoke; ſo God might ſignifie the acceptation of it, in the like faſhion wherein it was commanded. The *Baalites* might lay ready their Bullocke vpon the wood, and water in their Trench: but they might ſooner fetch the bloud out of their bodies, & deſtroy themſelues, then one flaſh out of Heauen to conſume the Sacrifice.

That Diuell which can fetch downe fire from Heauen, eyther maliciouſly, or to no purpoſe; (although hee abound with fire; and did as feruently deſire this fire in emulation to God, as euer he deſired mitigation of his owne) yet now, he could no more kindle a fire for the Idolatrous Sacrifice, then quench the flames of his owne torment. Herein God approues himſelfe onely worthy to bee ſacrificed vnto, that hee creates the fire for his owne Seruice; whereas the impotent Idols of the Heathen muſt fetch fire from their neighbours Kitchen; and themſelues are fit matter for their borrowed fire.

The *Iſraelites* (that were led too much with ſenſe) if they had ſeene the Bullocke conſumed with a fire fetcht from a common hearth, could neuer haue acknowledged what relation the Sacrifice had to God; had neuer perceiued that God tooke notice of the Sacrifice: but now they ſee the fire comming out, from the preſence of God, they are conuinced both of the power and acceptation of the Almightie; They are at once amazed, and ſatisfied to ſee the ſame God anſwere by fire, which before had ſpoken by fire: God doth no leſſe approue our Euangelicall Sacrifices, then theirs vnder the Law; But as our Sacrifices are ſpirituall, ſo are the ſignes of his acceptation; Faith is our guide, as Senſe was theirs. Yea euen ſtill doth God teſtifie his approbation by ſenſible euidences: when by a liuely faith, and feruent zeale, our hearts are conſecrated to God, then doth his heauenly fire come downe vpon our Sacrifices; then are they holy, liuing, acceptable.

This flame, that God kindled, was not as ſome momentany Bonfire, for a ſudden and ſhort tryumph, nor as a domeſticall fire, to goe out with the day; but is giuen for a perpetuitie, and neyther muſt dye, nor bee quenched. God, as he is himſelfe, eternall; ſo hee loues permanency and conſtancie of grace in vs: If we be but a flaſh and away, God regards vs not; all promiſes are to perſeuerance. Sure, it is but an elementary fire, that goes out; that which is celeſtiall, continues: it was but ſome preſumptuous heat in vs that decayes vpon euery occaſion.

But

BVT hee that miraculouſly ſent downe this fire, at firſt, will not renew the miracle euery day, by a like ſupply; it beganne immediatly from GOD, it muſt bee nouriſhed by meanes. Fuell muſt maintaine that fire, which came from Heauen; God will not worke miracles euery day: if he haue kindled his Spirit in vs, wee may not expect hee ſhall euery day begin againe; wee haue the fuell of the Word and Sacraments, Prayers, and Meditations, which muſt keep it in for euer. It is from God that theſe helpes can nouriſh his graces in vs; like as euery flame of our materiall fire hath a concourſe of prouidence; but we may not expect new infuſions: rather know, that GOD expects of vs an improuement of thoſe habituall graces wee haue receiued.

WHILES the people with feare and ioy ſee God lighting his owne fire, fire from Heauen, the two Sonnes of AARON, in a careleſſe preſumption, will bee ſeruing him with a common flame; As if he might not haue leaue to chooſe the formes of his owne worſhip. If this had beene done ſome ages after, when the memory of the originall of this Heauenly fire had bin worne out, it might haue beene excuſed with ignorance: but now when God had newly ſent his fire from aboue, newly commanded the continuance of it; eyther to let it goe out, or whiles it ſtill flamed, to fetch prophane coles to Gods Altar, could ſauour of no leſſe then preſumption, and Sacriledge: when we bring zeale without knowledge, miſconceits of faith, carnall affections, the deuices of our Wil-worſhip, Superſtitious Deuotions into Gods Seruice; wee bring common fire to his Altar; theſe flames were neuer of *his kindling*; He hates both Altar, Fire, Prieſt and Sacrifice. And now behold; the ſame fire which conſumed the Sacrifice before, conſumes the Sacrificers. It was the ſigne of his acceptation, in conſuming the beaſt; but whiles it deſtroyed men, the fearefull ſigne of his diſpleaſure. By the ſame meanes can God bewray both loue and hatred. We would haue pleaded for NADAB and ABIHV; They are but yong-men, the Sonnes of AARON, not yet warme in their Function; let both age, and bloud, and inexperience excuſe them, as yet. No pretences, no priuiledges can beare off a ſinne with God: Men thinke eyther to patronize, or mitigate euils, by their fained reaſons. That no man may hope the plea eyther of birth, or of youth, or of the firſt commiſſion of euill may challenge pardon; I ſee heere yong-men, Sonnes of the Ruler of *Iſrael*, for the firſt offence ſtrooke dead.

YEA, this made God the more to ſtomacke, and the rather to reuenge this impietie, becauſe the Sonnes of AARON did it. God had both pardoned and graced their Father, hee had honoured them; of the thouſands of *Iſrael*, culling them out for his Altar: and now, as their Father ſet vp a falſe god, ſo they bring falſe fire vnto the true God.

IF THE Sonnes of Infidels liue godleſſely, they doe their kind; their puniſhment ſhall be (though iuſt) yet leſſe: but if the children of religious Parents, after all Chriſtian nourture, ſhall ſhame their Education; GOD takes it more haynouſly, and reuenges it more ſharpely. The more bonds of dutie, the more plagues of neglect.

IF FROM the Agents, we looke to the act, it ſelfe; ſet aſide the originall deſcent, and what difference was there betwixt theſe fires? Both lookt alike, heated alike, aſcended alike, cõſumed alike: Both were fed with the ſame ma-

teriall wood, both vaniſhed into ſmoke; There was no difference, but in the Commandement of God.

IF GOD had inioyned ordinary fire, they had ſinned to looke for celeſtiall: now he commanded onely the fire which hee ſent; they ſinned in ſending vp Incenſe, in that fire, which hee commanded not. It is a dangerous thing in the Seruice of God to decline from his owne inſtitutions; wee haue to doe with a power which is wiſe to preſcribe his owne worſhip, iuſt to require what hee hath preſcribed, powerfull to reuenge that which hee hath not required.

IF GOD had ſtrooke them with ſome Leproſie in their forehead, as he did their Aunt MIRIAM, ſoone-after, or with ſome palſy, or lingering conſumption, the puniſhment had beene grieuous: but he, whoſe iudgements are euer iuſt, ſometimes ſecret, ſaw fire the fitteſt reuenge, for a ſin of fire; his owne fire fitteſt to puniſh ſtrange fire; A ſudden iudgement, fit for a preſent, and exemplary ſinne; Hee ſaw, that if hee had winkt at this, his ſeruice had beene expoſed to prophanation.

IT IS wiſdome in Gouernours to take ſinne at the firſt bound; and ſo to reuenge it, that their puniſhments may bee preuentions. Speed of death is not alwayes a iudgement: ſuddenneſſe, as it is euer iuſtly ſuſpicable; ſo then certainly argues anger, when it finds vs in an act of ſinne. Leaſure of repentance is an argument of fauour: when God giues a man Law, it implyes that he would not haue iudgement ſurprize him.

DOVBTLESSE, AARON lookt ſomewhat heauily on this ſad ſpectacle; It could not but appal him, to ſee his two Sonnes dead before him, dead in diſpleaſure, dead ſuddenly, dead by the immediate hand of God. And now hee could repent him of his new honour, to ſee it ſucceed ſo ill with the Sonnes of his loynes: neyther could hee chuſe but ſee himſelfe ſtriken in them. But his Brother MOSES, that had learned not to know eyther Nephewes, or Brother, when they ſtood in his way to God, wiſely turned his eyes from the dead carcaſſes of his Sonnes, to his reſpect of the liuing God; My Brother, this euent is fearefull, but iuſt; Theſe were thy Sonnes, but they ſinned; it was not for God, it is not for thee, to looke ſo much who they were, as what they did. It was their honour and thine, that they were choſen to miniſter before the Lord: Hee that called them, iuſtly required their Sanctification and obedience. If they haue prophaned God, and themſelues; can thy naturall affection ſo miſcarry thee, that thou couldeſt wiſh their impunitie, with the blemiſh of thy Maker? Our Sonnes are not ours, if they diſobey our Father: to pittie their miſery, is to partake of their ſinne; If thou grudge at their iudgement, take heed leſt the ſame fire of God come forth vpon this ſtrange fire of nature. Shew now whether thou more loueſt God, or thy Sonnes; Shew whether thou bee a better Father, or a Sonne.

AARON, weighing theſe things, holds his peace, not out of an amazement, or ſullenneſſe, but out of patient and humble ſubmiſſion; and ſeeing Gods pleaſure, and their deſert, is content to forget that he had Sonnes. He might haue had a ſilent tongue, and a clamorous heart; There is no voyce louder in the eares of God, then a ſpeechleſſe repining of the ſoule. Heat is more intended with keeping in; but AARONS ſilence was no leſſe inward:

inward: He knew how little he ſhould get by brawling with God. If hee breathed out diſcontentment, he ſaw God could ſpeake fire to him againe; And therefore he quietly ſubmits to the wil of God; and held his peace, becauſe the Lord had done it. There is no greater proof of grace, then to ſmart patiently; and humbly and contentedly to reſt the heart in the iuſtice, and wiſdome of Gods proceeding; and to be ſo farre from chiding, that we diſpute not. Nature is froward; and though ſhe well knowes we meddle not with our match, when we ſtriue with our Maker, yet ſhe prickes vs forward to this idle quarrell; and bids vs with IOBS wife, *Curſe and dye.* If God eyther chide or ſmite, (as ſeruants are charged to their Maſters) wee may not anſwere againe; when Gods hand is on our backe, our hand muſt be on our mouth: elſe, as mothers doe their children, God ſhall whip vs ſo much the more for crying.

It is hard for a ſtander by, in this caſe to diſtinguiſh betwixt hard-hartednesſe, and pietie. There AARON ſees his ſonnes lye; hee may neyther put his hand to them, to bury them, nor ſhead a teare for their death. Neuer parent can haue iuſter cauſe of mourning, then to ſee his ſonnes dead in their ſinne; if prepared, and penitent, yet who can but ſorrow for their end? but to part with children, to the danger of a ſecond death, is worthy of more then teares. Yet AARON muſt learne ſo farre to deny nature, that he muſt more magnifie the iuſtice of God, then lament the iudgement. Thoſe whom God hath called to his immediate ſeruice, muſt know that he wil not allow them the common paſſions, and cares of others. Nothing is more naturall then ſorrow for the death of our owne: if euer griefe bee ſeaſonable, it becomes a funerall. And if NADAB and ABIHV had dyed in their beds, this fauour had beene allowed them, the ſorrow of their Father and Brethren: for when God forbids ſolemn mourning to his Prieſts, ouer the dead, he excepts the caſes of this neereneſſe of bloud. Now all *Iſrael* may mourne for theſe two; only the Father and Brethren may not. God is iealous, leſt their ſorrow ſhould ſeeme to countenance the ſinne, which hee had puniſhed: euen the fearefulleſt acts of God muſt bee applauded by the heavieſt hearts of the faithfull.

THAT which the Father and Brother may not doe, the Couſins are commanded: Dead carcaſſes are not for the preſence of God; His iuſtice was ſhewne ſufficiently in killing them: They are now fit for the graue, not the Sanctuarie: Neyther are they carryed out naked, but in their coats. It was an vnuſuall ſight for *Iſrael* to ſee a linnen Ephod vpon the Beere; The iudgement was ſo much more remarkeable, becauſe they had the badge of their calling vpon their backes.

Nothing is eyther more pleaſing vnto God, or more commodious to men, then that when hee hath executed iudgement, it ſhould bee ſeene and wondred at; for therefore hee ſtrikes ſome, that he may warne all.

Of Aaron and Miriam.

THe *Israelites* are ſtayed ſeuen daies in the ſtation of *Hazzeroth*, for the puniſhment of Miriam. The ſinnes of the Gouernours are a iuſt ſtop to the people; all of them ſmart in one; all muſt ſtay the leaſure of Miriams recouery. Whoſoeuer ſeekes the Land of Promiſe, ſhall finde many lets; Amalek, Og, Sehon, and the Kings of *Canaan* meet with *Iſrael*: theſe reſiſted, but hindred not their paſſage; their ſinnes only ſtay them from remouing. Afflictions are not croſſes to vs, in the way to Heauen, in compariſon to our ſinnes.

What is this I ſee? Is not this Aaron, that was Brother in nature; and by office ioynt-Commiſſioner with Moses? Is not this Aaron, that made his Brother an Interceſſor for him, to God, in the caſe of his Idolatry? Is not this Aaron, that climbed vp the Hill of *Sinai*, with Moses? Is not this Aaron, whom the mouth and hand of Moses conſecrated an high Prieſt vnto God? Is not this Miriam, the elder Siſter of Moses? Is not this Miriam, that led the Triumph of the women, and ſung gloriouſly to the Lord? Is not this Miriam, which layd her Brother Moses in the Reeds, and fetch her Mother to bee his Nurſe? Both, Prophets of God; both, the fleſh and bloud of Moses: And doth this Aaron repine at the honour of him, which gaue himſelfe that honour, and ſaued his life? Doth this Miriam repine at the proſperitie of him whoſe life ſhee ſaued? Who would not haue thought, this ſhould haue beene their glory, to haue ſeene the glory of their owne Brother? What could haue beene a greater comfort to Miriam, then to thinke; How happily doth hee now ſit at the Sterne of *Iſrael*, whom I ſaued from periſhing in a Boat of Bul-ruſhes! It is to me, that *Iſrael* owes this Commander; But now enuy hath ſo blinded their eyes, that they can neyther ſee this priuiledge of nature, nor the honor of Gods choyce. Miriam and Aaron are in mutinie againſt Moses. Who is ſo holy that ſinnes not? What what ſinne is ſo vnnaturall, that the beſt can auoyde without God? But what weakeneſſe ſoeuer may pleade for Miriam, who can but grieue to ſee Aaron at the end of ſo many ſinnes? Of late, I ſaw him caruing the molten Image, and conſecrating an Altar to a falſe god: now I ſee him ſeconding an vnkinde mutinie againſt his Brother: Both ſinnes find him acceſſary; neyther principall. It was not in the power of the legall Prieſthood to performe, or promiſe innocencie to her Miniſters: It was neceſſary wee ſhould haue another high Prieſt, which could not bee taynted. That King of Righteouſneſſe, was of another order; Hee being without ſinne, hath fully ſatisfied for the ſinnes of men. Whom can it now offend, to ſee the blemiſhes of the Euangelicall Prieſthood, when Gods firſt high Prieſt is thus miſcarried?

Who can looke for loue and proſperitie at once, when holy and meeke Moses finds enmitie in his owne fleſh and bloud? Rather then wee ſhall want,

want, *A mans enemies ſhall be thoſe of his owne houſe.* Authority cannot faile of oppoſition, if it be neuer ſo mildely ſwayed: that common make-bate will rather rayſe it out of our owne boſome. To doe well, and heare ill, is Princely.

THE *Midianitiſh* wife of MOSES coſt him deare. Before, ſhee hazarded his life: now, the fauour of his people: Vnequall matches are ſeldome proſperous. Although now this ſcandall was only taken: Enuy was not wiſe enough to chooſe a ground of the quarrell. Whether ſome ſecret and emulatory brawles paſſed betweene ZIPPORAH and MIRIAM, (as many times theſe ſparkes of priuate brawles grow into a perillous and common flame) or whether now that IETHRO and his Family was ioyned with *Iſrael*, there were ſurmiſes of tranſporting the Gouernment to ſtrangers; or whether this vnfit choice of MOSES is now raiſed vp to diſparage Gods gifts in him; Euen in ſight, the exceptions were friuolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cauill at.

SEDITIONS doe not euer looke the ſame way they moue; Wiſe men can eaſily diſtinguiſh betwixt the viſor of factions, and the face. The wife of MOSES is mentioned, his ſuperiority is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like MOSES? Yea, let him but haue drawne his vaile, which of them durſt looke on his face? Which of them had faſted twice fortie dayes? Which of them aſcended vp to the toppe of *Sinai*, and was hid with ſmoke, and fire? Which of them receiued the Law twice in two ſeuerall Tables, from Gods owne hand? And yet they dare ſay, *Hath God ſpoken onely by* MOSES? They doe not deny MOSES his honor, but they challenge a part with him: and as they were the elder in nature, ſo they would bee equall in dignity, equall in adminiſtration. According to her name, MIRIAM would be exalted. And yet how vnfit were they? One, a woman, whom her ſex debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly gouernment. Selfe-loue makes men vnreaſonable, and teaches them to turne the glaſſe, to ſee themſelues bigger, others leſſe then they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted ouer his head, in worth and opinion. Nothing will more trie a mans grace, then queſtions of emulation. That man hath true light, which can be content to be a candle before the ſunne of others.

AS NO wrong can eſcape God; ſo leaſt of all thoſe which are offred to Princes: He that made the eare, needs no intelligence of our tongues. Wee haue to doe with a God, that is light of hearing; we cannot whiſper any euill ſo ſecretly, that he ſhould not cry out of noyſe: and what need we any further euidence, when our Iudge is our witneſſe?

WITHOVT any delation of MOSES, God heares, and challenges them. Becauſe he was meeke, therefore he complained not: Becauſe he was meeke, and complained not, therefore the Lord ſtruck in for him, the more. The leſſe a man ſtriues for himſelfe, the more is God his Champion. It is the honor of great perſons, to vndertake the patronag of their Clients: How much more will God reuenge his Elect, which crie to him, day and night! He that ſaid, *I ſeeke not mine owne glory*, addes, *But there is one that ſeekes it, and iudges.* God takes his part euer, that fights not for himſelfe.

No

No Man could haue giuen more proofes of his courage, then Moses. He ſlue the *Egyptian*; He confronted Pharaoh in his owne Court; He beat the *Midianite* ſhepheards; He feared not the troupes of *Egypt*; He durſt looke God in the face, amidſt all the terrors of *Sinai*: and yet that ſpirit, which made, and knew his heart, ſayes, *He was the mildeſt man vpon earth.* Mildneſſe and Fortitude may well lodge together in one breſt; to correct the miſconceits of thoſe men, that thinke none valiant, but thoſe that are fierce, and cruell.

No Sooner is the word out of Miriams mouth, then the word of Gods reproofe meets it; How hee beſtirs him, and will bee at once ſeene and heard, when the name of Moses is in queſtion! Moses was zealouſly carefull for Gods glory, and now God is zealous for his. The remunerations of the Almightie, are infinitely gracious; He cannot want honor and patronage, that ſeekes the honor of his Maker. The ready way to true glory, is goodneſſe.

God might haue ſpoken ſo lowd, that Heauen and Earth ſhould haue heard it; ſo as they ſhould not haue needed to come forth for audience: but now, he cals them out to the barre, that they may bee ſeene to heare. It did not content him, to chide them within doores; the ſhame of their fault had beene leſſe in a priuate rebuke: but the ſcandall of their repining was publike. Where the ſinne is not afraid of the light, God loues not the reproofe ſhould be ſmothered.

They had depreſſed Moses, God aduances him; They had equalled them to Moses, God prefers him to them. Their plea was, that God had ſpoken by them, as well as Moses: Gods reply is, That he hath in a more intire faſhion ſpoken to Moses, then them. God ſpake to the beſt of them, but eyther in their dreame, ſleeping; or in viſion, waking. But to Moses hee ſpake with more inward illumination, with more liuely repreſentation: To others, as a ſtranger; to Moses as a friend. God had neuer ſo much magnified Moses to them, but for their enuie. Wee cannot deuiſe to pleaſure Gods ſeruants, ſo much as by deſpighting them.

God was angry when hee chode them, but more angry when hee departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles hee ſtayes to reproue, there is fauour in his diſpleaſure; but when he leaues eyther man, or Church, there is no hope of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes vs (tho for a time) it is an introduction to his vtmoſt iudgement. It was time to looke for a iudgement, when God departed: ſo ſoone as he is gone from the eyes of Miriam, the leproſie appeares in her face: her foule tongue is puniſhed with a foule face. Since ſhee would acknowledge no difference betwixt her ſelfe, and her brother Moses, euery *Iſraelite* now ſees his face glorious, hers leprous. Deformitie is a fit cure of Pride. Becauſe the venome of her tongue would haue eaten into the reputation of her brother, therefore a poyſonous infection eates into her fleſh. Now both Moses, and Miriam, need to weare a vayle: the one to hide his glory; the other her deformitie. That *Midianite Zipporah*, whom ſhee ſcorned, was beautifull in reſpect of her.

Mi-

MIRIAM was ſtriken, AARON eſcaped: both ſinned; his Prieſthood could not reſcue him; the greatneſſe of his dignity did but adde to the haynouſneſſe of his ſinne: his repentance freed him; Alas, my Lord, I beſeech thee lay not this ſinne vpon vs, which wee haue fooliſhly committed. I wonder not to ſee AARON free, while I ſee him penitent; This very confeſſion ſaued him before, from bleeding for Idolatrie; which now preſerues him from Leproſie, for his enuious repining. The vniuerſall Antidote, for all the iudgements of GOD, is our humble repentance.

YEA, his ſad deprecation preuailed, both to cleare himſelfe, and recouer MIRIAM; The brother ſues for himſelfe and his ſiſter, to that brother, whom they both emulated, for pardon from himſelfe, and that God which was offended in him. Where now is that equality which was pretended? Behold, he that ſo lately made his brother his fellow, now makes him his God: *Lay not this ſinne vpon vs; Let her not be as one dead:* As if MOSES had impoſed this plague, and could remoue it. Neuer any oppoſed the ſeruants of GOD, but one time or other they haue beene conſtrained to confeſſe a ſuperioritie.

MIRIAM would haue wounded MOSES with her tongue; MOSES would heale her, with his *O Lord heale her now:* The wrong is the greater, becauſe his ſiſter did it. Hee doth not ſay, I ſought not her ſhame, ſhee ſought mine; if God haue reuenged it, I haue no reaſon to looke on her, as a ſiſter, who lookt at me as an aduerſary: But, as if her leproſie were his, he cries out for her cure. O admirable meekneſſe of MOSES! His people the Iewes rebelled againſt him; God proffers reuenge; He would rather dye, then they ſhould periſh: His ſiſter rebelled againſt him; God workes his reuenge: He will not giue God peace, till ſhe be recured. Behold a worthy and noble patterne for vs to follow. How farre are they from this diſpoſition, who are not only content God ſhould reuenge; but are ready to preuent Gods reuenge with their owne?

GODS Loue to MOSES ſuffers him not to obtaine preſently his ſute for MIRIAM; his good nature to his ſiſter, made him pray againſt himſelfe. If the Iudgement had beene at once inflicted, and remoued, there had beene no example of terrour for others: God eyther denyes, or defers the grant of our requeſts, for our good; It were wide for vs, if our ſuites ſhould be euer heard. It was fit for all parts, MIRIAM ſhould continue ſome-while leprous. There is no policie in a ſudden remoueall of iuſt puniſhment: vnleſſe the raine ſo fall that it lie, and ſoke into the earth, it profits nothing. If the Iudgements of God ſhould be only as paſſengers, and not ſoiourners at leaſt, they would be no whit regarded.

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Of the Searchers of Canaan.

I Can but wonder at the counſell of God. If the *Iſraelites* had gone on to *Canaan*, without inquiry; their confidence had poſſeſſed it: now they ſend to eſpie the Land, ſixe hundred thouſand of them neuer liued to ſee it: And yet I ſee God enioyning them to ſend; but enioyning it, vpon their inſtance. Some things God allowes, in iudgement; their importunity, and diſtruſt, extorted from God this occaſion of their ouerthrow. That which the Lord moues vnto, proſpers; but that which we moue him to, firſt, ſeldome ſucceedeth. What needed they doubt of the goodnes of that land, which God told them did flow with milke and hony? What needed they doubt of obtaining that, which God promiſed to giue? When wee will ſend forth our ſenſes, to be our ſcouts in the matters of faith, and rather dare truſt men, then God, we are worthy to be deceiued.

The baſeſt ſort of men are commonly held fit enough for intelligencers; but Moſes, to make ſure worke, chooſeth forth the beſt of *Iſrael*, ſuch as were like to be moſt iudicious in their inquiry; and moſt credible in their report. Thoſe that ruled *Iſrael* at home, could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can iudge but by appearance; It is for him only that ſees the euent, ere he appoint the meanes, not to be deceiued. It had beene better for *Iſrael* to haue ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The errour of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or euill, greatnes hath euer a traine to follow it at the heeles.

Forty dayes they ſpent in this ſearch; and this cowardly vnbeleeſe in the ſearch, ſhall coſt them forty yeeres delay of the fruition. Who can abide to ſee the Rulers of *Iſrael* ſo baſely timorous? They commend the Land, the fruit commends it ſelfe, and yet they plead difficulty: *We be not able to goe vp.* Their ſhoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeleeſe: It is an vnworthy thing, to plead hardneſſe of atchieuing, where the benefit wil more then requite the indeuour. Our Land of Promiſe is aboue; we know, the fruit thereof is ſweet and glorious; the paſſage difficult. The giantly ſonnes of Anak (the powers of darkeneſſe) ſtand in our way: If we ſit downe and complaine, we ſhall once know, that *without ſhall be the fearefull.*

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger then their Giants? Had he not promiſed to diſplace the *Canaanites*, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries? When we meaſure our ſpirituall ſucceſſe by our owne power, wee are vanquiſhed, before we fight: Hee that would ouercome, muſt neither looke vpon his owne arme, nor the arme of his enemy, but the mouth, and hand of him, that hath promiſed, and can performe. Who are

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wee flesh and bloud, with our breath in our nostrils, that wee should fight with Principalities, powers, spirituall wickednesses in heauenly places? The match is too vnequall; we are not like Grashoppers, to these Giants; when we compare our selues with them, how can we but despaire? when we compare them with God, how can we be discouraged? He that hath brought vs into this field, hath promised vs victory. God knew their strength, ere hee offered to commit vs.

WELL might they haue thought, Were not the *Amalekites* stronger then we? Were not they armed, we naked? Did not the only hand of MOSES, by lifting vp, beat them downe? Were not the *Ægyptians* no lesse our masters? Did not Death come running after vs in their Chariots? Did we not leaue these buried in the Sea, the other vnburied in the Wildernesse? Whence had the *Anakims* their strength, but from him, that bids vs goe vp against them? Why haue the bodies of our fore-fathers taken possession of their *Hebron*, but for vs? But now, their feare hath not left them so much reason, as to compare their aduersaries with others, but onely with themselues: Doubtlesse, these Giants were mighty, but their feare hath stretched them out some cubits, beyond their stature. Distrust makes our dangers greater, and our helps lesse then they are, and forecasts euer worse, then shall be; and if euils be possible, it makes them certaine.

AMONGST those twelue Messengers, whom our second MOSES sent through the Land of Promise, there was but one IVDAS; But amongst those twelue, which the former MOSES addressed through the same Land, there is but one CALEB: and yet those were chosen out of the meanest; these, out of the heads of *Israel*. As there is no society free from some corruption: so is it hard, if in a community of men, there be not some faithfulnesse.

WEE shall wrong God, if we feare lest good causes shall be quite forsaken; He knowes how to serue himselfe of the best, if the fewest; And could as easily be attended with a multitude, if he did not seeke his owne glory, in vnlikelihoods.

IOSHVA was silent, and wisely spared his tongue for a further aduantage; Onely CALEB spake: I doe not heare him say, Who am I to striue with a multitude? What can IOSHVA and I doe against ten Rulers? It is better to sit still, then to rise and fall: But he resolues to swimme against this streame, and will eyther draw friends to the truth, or enemies vpon himselfe.

TRVE Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but it cannot be daunted: Whereas popularity carries weake mindes, and teaches them the safety of erring with a multitude.

CALEB saw the giantly *Anakims*, and the walled Cities, as well as the rest; and yet he sayes, *Let vs goe vp and possesse it*: As if it were no more, but to goe, and see, and conquer. Faith is couragious, and makes nothing of those dangers, wherewith others are quailed.

IT Is very materiall with what eyes we looke vpon all obiects. Feare doth not more multiply euils, then faith diminisheth them; which is therefore

fore bold, becauſe either it ſees not, or contemnes that terrour, which feare repreſents to the weake. There is none ſo valiant as the beleeuer.

It Had beene happy for *Iſrael*, if Caleb's counſell had beene as effectuall, as good: But how eaſily haue theſe Rulers diſcouraged a faint-hearted people! In ſtead of lifting vp their enſignes, and marching towards *Canaan*; they ſit them downe, and lift vp their voice and cry. The rods of their *Ægyptian* Task-maſters had neuer bin ſo fit for them, as now, for crying. They had cauſe indeed to weepe for the ſinne of their infidelity: but now they weepe for feare of thoſe enemies they ſaw not. I feare if there had beene ten Caleb's to perſwade, and but two faint ſpies to diſcourage them; thoſe two cowards would haue preuailed againſt thoſe ten ſollicitors: How much more, now ten oppoſe, and but two encourage! An eaſie Rhetorick drawes vs to the worſe part; yea, it is hard not to runne downe the hill. The faction of Euill is ſo much ſtronger in our nature, then that of Good, that euery leaſt motion preuayles for the one; ſcarce any ſute for the other.

Now is Moses in danger of loſing all the coſt, and care, that euer hee beſtowed vpon *Iſrael*: His people are already gone back to *Ægypt*, in their hearts; and their bodies are returning. Oh yee rebellious *Hebrewes*, where ſhal God haue you at laſt! Did euer Moses promiſe to bring you to a fruitfull Land, without Inhabitants? To giue you a rich Country, without reſiſtance? Are not the graues of *Canaan* as good, as thoſe of *Egypt*? What can yee but die at the hands of the *Anakims*? Can yee hope for leſſe from the *Ægyptians*? What madnes is this, to wiſh to die, for feare of death: Is there leſſe hope from your enemies, that ſhall be, when yee goe vnder ſtrong and expert Leaders, then from the enemies that were, when yee ſhall returne maſterleſſe? Can thoſe cruell *Ægyptians* ſo ſoone haue forgotten the bloud of their fathers, children, brothers, husbands, which periſhed in purſuing you? Had yee rather truſt the mercy of knowne enemies, then the promiſe of a faithfull God? Which way will yee returne? Who ſhall diuide the Sea for you? Who ſhall fetch you water out of the Rock? Or can yee hope that the *Manna* of God will follow you, while yee runne from him? Feeble mindes, when they meet with croſſes they lookt not for, repent of their good beginnings, and wiſh any difficulty rather, then that they finde: How many haue pulled backe their foote from the narrow way, for the troubles of a good profeſſion!

It Had beene time for the *Iſraelites*, to haue fallen downe on their faces, before Moses and Aaron, and to haue ſaid, Yee led vs thorow the Sea, make way for vs into *Canaan*; Thoſe Giants are ſtrong, but not ſo ſtrong as the Rock of *Rephidim*; yee ſtrooke that, and it yeelded; If they be tall, the Pillar of God is higher then they: when we looke on our ſelues, we ſee cauſe of fear; but when we conſider the miraculous power of you our Leaders, we cannot but contemne thoſe men of meaſures. Leaue vs not therefore, but goe before vs in your directions, goe to God for vs in your prayers. But now contrarily, Moses and Aaron fall on their faces to them; and ſue to them, that they would be content to be conducted. Had they beene ſuffered to depart, they had periſhed; Moses and his few had beene victorious: And yet, as if he could not be happy without them, he falls on his face to them,

them, that they would ſtay. Wee haue neuer ſo much neede to be importun'd, as in thoſe things, whoſe benefit ſhould make vs moſt importunate. The ſweetneſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after it; And yet if wee did not ſue to men (as for life) that they would bee reconciled to GOD, and bee ſaued, I doubt whether they would obtaine; yea, it were well, if our ſute were ſufficient to preuaile.

THOVGH MOSES and AARON intreat vpon their faces, and IOSHVA and CALEB perſwade and rend their garments, yet they moque nothing: The obſtinate multitude, growne more violent with oppoſing, is ready to returne them ſtones, for their prayers. Such hath beene euer the thankes of fidelitie, and truth; Croſſed wickedneſſe prooues deſperate; and in ſtead of yeelding, ſeekes for reuenge. Nothing is ſo hatefull to a reſolute ſinner, as good counſell: We are become enemies to the world, becauſe wee tell them truth.

THAT God which was inuiſibly preſent, whiles they ſinned; when they haue ſinned, ſhewes himſelfe glorious. They might haue ſeene him before, that they ſhould not ſinne; Now they cannot chooſe but ſee him, in the height of their ſinne. They ſaw before, the pillar of his ordinarie preſence: now they ſee him vnuſually terrible; that they may with ſhame and horror, confeſſe him able to defend, able to reuenge. The helpe of God vſes to ſhew it ſelfe in extremitie. Hee that can preuent euils, conceales his aide, till danger be ripe; And then, hee is as fearefull as before he ſeemed conniuent.

Of CORAH's *Conſpiracie.*

THE teares of *Iſrael* were ſcarce drie, ſince the ſmart of their laſt mutiny, and now they begin another. The multitude is like a raging Sea; full of vnquiet billowes of diſcontentment; whereof one riſes, in the fall of another. They ſaw God did but threaten, and therefore are they bold to ſin: It was now hie time, they ſhould know what it is, for God to be angry. There was neuer ſuch a reuenge taken of *Iſrael*; neuer any better deſerued. When leſſer warnings will not ſerue, God lookes into his quiuer for deadly arrowes. In the meane time what a weary life did MOSES lead, in theſe continuall ſucceſſions of conſpiracies? What did hee gaine by his troubleſome gouernment, but danger and deſpight? Who but hee would not haue wiſht himſelfe rather with the ſheepe of IETHRO, then with theſe wolues of *Iſrael*? But, as he durſt not quit his hooke, without the calling of God, ſo now he dare not his ſcepter; except he be diſmiſſed by him that call'd him, no troubles, no oppoſitions can driue him from his place: we are too weake, if wee ſuffer men to chaſe vs from that ſtation, where God hath ſet vs.

I SEE the Leuites, not long ſince, drawing their ſwords for God and MOSES, againſt the reſt of *Iſrael*; and that fact winnes them both praiſe

and blessing: Now they are the forwardest in the rebellion against Moses and Aaron, men of their owne Tribe. There is no assurance of a man, for one act: whom one sinne cannot fasten vpon, another may. Yea the same sinne may finde a repulse one while, from the same hand, which another time giues it entertainment: and that yeeldance loses the thanke of all the former resistance. It is no praise to haue done once well, vnlesse wee continue.

Outward priuiledges of bloud can auaile nothing, against a particular calling of God: These *Reubenites* had the right of the naturall primogeniture; yet doe they vainely challenge preeminence, where God hath subiected them. If all ciuill honour flowe from the King, how much more from the God of Kings? His hand exalts the poore, and casts downe the mighty from their throne. The man that will bee lifting vp himselfe, in the pride of his heart, from vnder the foote of God, is iustly troden in the dust.

Moses is the Prince of *Israel*; Aaron the Priest: Moses was milde; Aaron popular, yet both are conspired against: Their places are no lesse brothers, then their persons. Both are opposed at once; He that is a traytor to the Church, is a traytor to the King. Any superioritie is a marke of Enuie. Had Moses and Aaron beene but fellowes with the *Israelites*, none had beene better beloued; their dispositions were such, as must needs haue forced fauour, from the indifferent: now they were aduanced, their malice is not inferiour to their honor. High towers must looke for lightnings; we offer not to vndermine but those wals, which wee cannot scale. Nature in euery man is both enuious, and disdainefull; and neuer loues to honour another, but where it may be an honour to it selfe.

There cannot be conceiued an honor lesse worth emulation, then this principality of *Israel*; a people that could giue nothing; a people that had nothing, but in hope; a people, whom their leader was faine to feed with bread, and water; which paid him no tribute, but of ill words; whose command was nothing but a burden: and yet this dignitie was an eye-sore to these *Leuites* and these *Reubenites*; *Ye take too much vpon you, ye sonnes of Leui.*

And this challenge (though thus vnseasonable) hath drawne in two hundred and fiftie Captaines of *Israel*. What wonder is it, that the ten rulers preuailed so much with the multitude to dissuade them from *Canaan*; when three traytors preuailed thus with 250. rulers, famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole kingdome: The infection of euill is much worse then the act.

It Is not like, these leaders of *Israel* could erre without followers: Hee is a meane man that drawes not some Clients after him. It hath beene euer a dangerous policy of Satan, To assault the best: hee knowes, that the multitude (as we say of Bees) will follow their master.

Nothing can bee more pleasing to the vulgar sort, then to heare their Gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift yee vp your selues?* Euery word is a falshood. For Moses deiected himselfe (*Who am I?*) God lifted him vp, ouer *Israel*: And so was *Israel* holy, as Moses-s was ambitious.

What

What holineſſe was there in ſo much infidelitie, feare, idolatry, mutiny, diſobedience? What could make them vncleane, if this were holineſſe? They had ſcarce wip't their mouthes, or waſht their hands, ſince their laſt obſtinacie: and yet theſe pick-thanks ſay, *All* Iſrael *is holy*.

I WOVLD neuer deſire a better proofe of a falſe teacher, then flatterie: True meaning need not vphold it ſelfe by ſoothing. There is nothing eaſier, then to perſwade men well of themſelues; when a mans ſelfe-loue meetes with anothers flatterie, it is an high praiſe that will not be beleeued. It was more out of oppoſition, then beliefe, that theſe men pleade the holineſſe of *Iſrael*. Violent aduerſaries, to vphold a ſide, wil maintaine thoſe things they beleeue not.

MOSES argues not for himſelfe, but appeales to God; neither ſpeakes for his own right, but his brother AARONS: He knew, that Gods immediat ſeruice was worthy to be more precious, then his gouernment: That, his Princedome ſerued but to the glory of his Maſter. Good Magiſtrates are more tender ouer Gods honour, then their owne; and are more ſenſible of the wrongs offred to religion, then to themſelues.

IT IS ſafeſt to truſt God with his owne cauſes. If AARON had beene choſen by *Iſrael*, MOSES would haue ſheltred him vnder their authoritie: Now that God did immediatly appoint him, his patronage is ſought, whoſe the election was. We may eaſily fault in the managing of diuine affaires; and ſo our want of ſucceſſe cannot want ſinne; He knowes how to vſe, how to bleſſe his owne meanes.

AS there was a difference betwixt the people, and Leuites; ſo betwixt the Leuites, and Prieſts. The God of order loues to haue our degrees kept. Whiles the Leuites would bee looking vp to the Prieſts, MOSES ſends downe their eyes to the people. The way not to repine at thoſe aboue vs, is to looke at thoſe below vs. There is no better remedy for ambition, then to caſt vp our former receyts, and to compare them with our deſeruings, and to conferre our owne eſtate with inferiours: So ſhall wee finde cauſe to be thankfull, that we are aboue any, rather then of enuy, that any is aboue vs.

MOSES hath chid the ſonnes of LEVI, for mutining againſt AARON; and ſo much the more, becauſe they were of his owne Tribe: now, he ſends for the *Reubenites*, which roſe againſt himſelfe. They come not, and their meſſage is worſe, then their abſence. MOSES is accuſed of iniuſtice, crueltie, falſhood, treacherie, vſurpation; and *Egypt* it ſelfe muſt be commended, rather then MOSES ſhall want reproch. Innocencie is no ſhelter from ill tongues; Malice neuer regards how true any accuſation is, but how ſpightfull.

NOW it was time for MOSES to be angry. They durſt not haue beene thus bold, if they had not ſeene his mildneſſe. Lenity is ill beſtowed vpon ſtubborne natures: It is an iniurious ſenſeleſneſſe, not to feele the wounds of our reputation. It well appeares he is angry, when hee prayes againſt them. He was diſpleaſed before; but when hee was moſt bitter againſt them, hee ſtill pray'd for them: but now, hee bends his very prayers againſt them. *Looke not to their offering*. There can bee no greater reuenge, then the imprecation of the righteous; There can be no greater iudgement, then Gods

reiection of our ſeruices. With vs men, what more argues diſlike of the perſon, than the turning back of his preſent? What will God accept from vs, if not prayers?

The innocence of Moses cals for reuenge on his Aduerſaries. If hee had wronged them in his gouernment, in vaine ſhould hee haue looked to Gods hand for right. Our ſinnes exclude vs from Gods protection; whereas vprightneſſe challenges, and findes his patronage. An Aſſe taken had made him vncapable of fauour. Corrupt Gouernours loſe the comfort of their owne breſt, and the tuition of God.

The ſame tongue that prayed againſt the Conſpirators, prayes for the people. As lewd men thinke to carry it with number; Corah had ſo farre preuailed, that hee had drawne the multitude to his ſide. God, the auenger of treaſons, would haue conſumed them all, at once: Moses and Aaron pray for their rebels. Although they were worthy of death, and nothing but death could ſtop their mouthes; yet their mercifull Leaders will not buy their owne peace, with the loſſe of ſuch enemies. Oh rare and imitable mercy! The people riſe vp againſt their Gouernors; Their Gouernours fall on their faces to God, for the people: ſo far are they from plotting reuenge, that they will not indure God ſhould reuenge for them.

Moses knew well enough, that all thoſe *Iſraelites* muſt periſh in the Wilderneſſe; God had vow'd it, for their former inſurrection: yet how earneſtly doth he ſue to God, not to conſume them at once! The very reſpite of euils, is a fauour next to the remoueall.

Corah kindled the fire; the two hundred and fifty Captaines brought ſticks to it; All *Iſrael* warm'd themſelues by it; only the incendiaries periſh. Now doe the *Iſraelites* owe their life to them, whoſe death they intended. God, and Moses know to diſtinguiſh betwixt the heads of a faction, and the traine; though neither be faultleſſe, yet the one is plagued, the other forgiuen. Gods vengeance when it is at the hoteſt, makes differences of men: *Get you away from about the Tabernacles of* Corah. Euer before common iudgements, there is a ſeparation. In the vniuerſall iudgement of all the earth, the Iudge himſelfe will ſeparate: in theſe particular executions, wee muſt ſeparate our ſelues. The ſocietie of wicked men, eſpecially in their ſinnes, is mortally dangerous: whiles wee will not be parted, how can wee complaine if we be enwrapped in their condemnation? Our very company ſinnes with them; why ſhould we not ſmart with them alſo?

Moses had wel hoped, that when theſe rebels ſhould ſee all the *Iſraelites* run from them, as from monſters, & looking affrightedly vpon their Tents, and ſhould heare that fearfull proclamation of vengeance, againſt them, (howſoeuer they did before ſet a face on their conſpiracie; yet now) their hearts would haue miſgiuen. But loe, theſe bold Traitors ſtand impudently ſtaring in the doore of their Tents, as if they would outface the reuenge of God; As if Moses had neuer wrought miracle before them; As if no one *Iſraelite* had euer bled for rebelling. Thoſe that ſhall periſh, are blinded. Pride and infidelitie obdures the heart, and makes euen cowards fearleſſe.

So ſoone as the innocent are ſeuered, the guiltie periſh: the earth cleaues, & ſwallowes vp the rebels. This element was not vſed to ſuch morſels. It deuours the carcaſſes of men; but bodies informed with liuing ſoules, neuer

neuer before. To haue ſeene them ſtruck dead vpon the earth, had bene fearfull: but to ſee the earth at once their executioner and graue, was more horrible. Neither the Sea, nor the Earth, are fit to giue paſſage; The Sea is moyſt and flowing, and will not be diuided, for the continuitie of it; The earth is dry and maſsie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto *Iſrael*, for their preſeruation; the earth did cleaue, to giue way to the Conſpirators, in iudgement: Both Sea and Earth did ſhut their iawes againe vpon the aduerſaries of GOD.

THERE was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they ſhut againe; for, the retyring and flowing, was naturall. It was no leſſe maruell, that the earth opened; but more maruell that it did ſhut againe, becauſe it had no naturall diſpoſition to meet, when it was diuided. Now might *Iſrael* ſee they had to doe with a GOD, that could reuenge with eaſe.

THERE were two ſorts of Traytors: the Earth ſwallowed vp the one; the Fire, the other. All the elements agree to ſerue the vengeance of their Maker. NADAB and ABIHV brought fit perſons, but vnfit fire to God; Theſe Leuites bring the right fire, but vnwarranted perſons, before him: Fire from GOD conſumes both. It is a dangerous thing to vſurpe ſacred functions. The miniſterie will not grace the man; The man may diſgrace the miniſtery.

THE common people were not ſo faſt gathered to CORAHS flattering perſwaſion before, as now they ran from the ſight, and feare of his iudgement. I maruell not if they could not truſt that earth, whereon they ſtood, whiles they knew their hearts had beene falſe. It is a madneſſe to runne away from puniſhment, and not from ſinne.

Contemplations.

THE SEVENTH BOOKE.

Aarons *Censer, and Rod.*

The Brasen Serpent.

Balaam.

Phinehas.

The death of Moses.

TO

MY RIGHT HONORABLE, RELIGIOVS AND *BOVNTIFVL PATRON*,

Edward,

LORD DENNY, BARON OF WALTHAM, THE CHIEFE COMFORT OF MY LABOVRS,

I.H. WISHETH ALL TRVE HAPPINES, AND DEDICATES THIS PART *of his* MEDITATIONS.

Contemplations.

THE SEVENTH BOOKE.

AARONS *Cenſer and Rod.*

WHEN ſhal we ſee an end of theſe murmurings, and theſe iudgements? Becauſe theſe men roſe vp againſt MOSES and AARON, therefore God conſumed them; and becauſe God conſumed them, therefore the people riſe vp againſt MOSES and AARON: and now becauſe the people thus murmure, God hath againe begun to conſume them. What a circle is heere of ſinnes, and iudgements? Wrath is gone out from God: MOSES is quick-ſighted, and ſpies it at the ſetting out. By how much more faithfull, and familiar we are with God, ſo much earlier doe we diſcerne his iudgements; as thoſe which are well acquainted with men, know by their lookes and geſtures that, which ſtrangers vnderſtand but by their actions; As finer tempers are more ſenſible of the changes of weather. Hence the *Seers* of God haue euer from their watch-tower deſcried the iudgements of God afarre off. If another man had ſeene from *Carmel* a cloud of a hand-breadth, he could not haue told AHAB, he ſhould be wet. It is enough for Gods meſſengers, out of their acquaintance with their maſters proceedings, to fore-ſee puniſhment: No maruell, if thoſe ſee it not, which are wilfully ſinfull: we men reueale not our ſecret purpoſes, eyther to enemies or ſtrangers: all their fauour is to feele the plague ere they can eſpie it.

MOSES, though he were great with God, yet he takes not vpon him this reconciliation; he may aduiſe AARON what to doe, himſelfe vndertakes not to act it: It is the worke of the Prieſt-hood, to make an atonement for the people: AARON was firſt his brothers tongue to PHARAOH; now he is the peoples tongue to God: he only muſt offer vp the incenſe of the

the publique prayers to God. Who would not thinke it a ſmall thing to hold a Cenſer in his hand? yet if any other had done it, he had fallen with the dead, and not ſtood betwixt the liuing and dead; in ſtead of the ſmoke aſcending, the fire had deſcended vpon him: And ſhall there bee leſſe vſe, or leſſe regard of the Euangelicall miniſterie, then the Legall? When the world hath powred out all his contempt, wee are they, that muſt reconcile men to God; and without vs, they periſh.

I Know not whether more to maruell at the courage, or mercy of Aaron: His mercy, that he would yet ſaue ſo rebellious a people; his courage, that he would ſaue them, with ſo great a danger of himſelfe. For, as one that would part a fray, hee thruſts himſelfe vnder the ſtrokes of God; and puts it to the choice of the reuenger, whether he will ſmite him, or forbeare the reſt; He ſtands boldly betwixt the liuing and the dead, as one that will eyther dye with them, or haue them liue with him; the ſight of fourteene hundred carcaſſes diſmayed him not; hee that before feared the threats of the people, now feares not the ſtrokes of God: It is not for Gods Miniſters, to ſtand vpon their owne perils in the common cauſes of the Church: Their prayers muſt oppoſe the iudgements of the Almighty; When the fire of Gods anger is kindled, their Cenſers muſt ſmoke with fire from the Altar. Euery Chriſtian muſt pray for the remoueall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euery mans mouth is his owne: but they are the mouthes of all.

Had Aaron thruſt in himſelfe with empty hands, I doubt whether he had preuailed; now his Cenſer was his protection; When wee come with ſupplications in our hands, we neede not feare the ſtrokes of God. We haue leaue to reſiſt the diuine iudgements by our prayers, with fauour and ſucceſſe. So ſoone as the incenſe of Aaron aſcended vp vnto God, he ſmelt a ſauour of reſt; hee will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcarry, that haue faithfull Miniſters to ſue for their ſafetie? Nothing but the ſmoke of heartie prayers can cleanſe the ayre from the plagues of God.

If Aarons ſacrifice were thus accepted; how much more ſhall the High-prieſt of the New Teſtament, by interpoſing himſelfe to the wrath of his Father, deliuer the offenders from death? The plague was entred vpon all the ſonnes of men: O Sauiour, thou ſtood'ſt betwixt the liuing, and the dead, that all which beleeue in thee, ſhould not periſh. Aaron offered and was not ſtriken; but thou, O Redeemer, wouldſt offer and be ſtrooke, that by thy ſtripes we might be healed: So ſtood'ſt thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this, that we, when we were dead, might liue for euer.

Nothing more troubled *Iſrael*, then a feare leſt the two brethren ſhould cunningly ingroſſe the gouernment to themſelues. If they had done ſo, what wiſe men would haue enuied them an office ſo little worth, ſo dearely purchaſed? But becauſe this conceit was euer apt to ſtirre them to rebellion, and to hinder the benefit of this holy ſoueraintie; therefore God hath indeuor'd nothing more, then to let them ſee that theſe officers, whom they ſo much enuied, were of his owne proper inſtitution: They had ſcarce ſhut their eyes, ſince they ſaw the confuſion of thoſe two hundred and fiftie v-

ſurping

ſurping ſacrificers; and AARONS effectuall interceſsion for ſtaying the plague of *Iſrael*. In the one, the execution of Gods vengeance vpon the competitors of AARON for his ſake. In the other, the forbearance of vengeance vpon the people for AARONS mediation, might haue challenged their voluntary acknowledgement of his iuſt calling from God; If there had beene in them either awe, or thankfulnes, they could not haue doubted of his lawfull ſupremacy. How could they chooſe but argue thus; Why would God ſo fearefully haue deſtroyed the riuals that durſt conteſt with AARON, if he would haue allowed him any equall? Wherefore ſerue thoſe plates of the Altar, which we ſee made of thoſe vſurped Cenſers, but to warne all poſteritie of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles AARON interpoſed betwixt the liuing & the dead, if he were but as one of vs? Which of vs, if we had ſtood in the plague, had not added to the heape? Incredulous mindes will not be perſwaded with any euidence. Theſe two brothers had liued aſunder forty yeeres; God makes them both meet in one office of deliuering *Iſrael*. One halfe of the miracles were wrought by AARON; hee ſtrooke with the rod, whiles it brought thoſe plagues on *Egypt*. The *Iſraelites* heard God call him vp by name to mount *Sinai*; They ſaw him anointed from God: and (leſt they ſhould thinke this a ſet match betwixt the brethren) they ſaw the earth opening, the fire iſſuing from God vpon their emulous oppoſites: they ſaw his ſmoke a ſufficient antidote for the plague of God; and yet ſtill AARONS calling is queſtioned. Nothing is more naturall to euery man, then vnbeliefe: but the earth neuer yeelded a people ſo ſtrongly incredulous, as theſe; and after ſo many thouſand generations, their children doe inherite their obſtinacie; ſtill doe they oppoſe the true High-Prieſt, the Anointed of God: ſixteene hundred yeeres deſolation hath not drawne from them to confeſſe him whom God hath choſen.

HOW deſirous was God to giue ſatisfaction euen to the obſtinate! There is nothing more materiall, then that men ſhould be aſſured, their ſpirituall guides haue their Commiſſion and Calling from God: The want whereof is a preiudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receiue good, but from due meſſengers.

BEFORE, God wrought miracles in the rod of MOSES; now, in the rod of AARON. As PHARAOH might ſee himſelfe in MOSESES rod; who of a rod of defence and protection was turned into a venemous Serpent: So *Iſrael* might ſee themſelues, in the rod of AARON. Euery Tribe and euery *Iſraelite* was, of himſelfe, as a ſere ſtick, without life, without ſap; and if any one of them had power to liue, and flouriſh, he muſt acknowledge it from the immediate power, and gift of God.

BEFORE Gods calling all men are alike: Euery name is alike written in their rod; there is no difference in the letters, in the wood; neither the characters of AARON are fayrer, nor the ſtaffe more precious; It is the choiſe of God that makes the diſtinction: So it is in our calling of Chriſtianitie; All are equally deuoid of the poſſibility of grace: all equally liueleſſe; by nature we are all ſonnes of wrath: If we be now better then others, who ſeparated vs? Wee are all crab-ſtocks in this Orchard of God, hee may graffe what fruit he pleaſes, vpon vs; onely the grace and effectuall calling of God makes the difference.

THESE

These twelue heads of *Israel*, would neuer haue written their names in their rods, but in hope they might bee choſen to this dignitie. What an honour was this Prieſthood, whereof all the Princes of *Iſrael* are ambitious? If they had not thought it an high preferment, they had neuer ſo much enuyed the office of Aaron. What ſhall wee thinke of this change? Is the Euangelicall miniſtration of leſſe worth then the Leuiticall? Whiles the Teſtament is better, is the ſeruice worſe? How is it, that the great thinke themſelues too good for this imployment? How is it, that vnder the Goſpell, men are diſparaged with that, which honoured them vnder the Law; that their ambition and our ſcorne, meete in one ſubiect?

These twelue rods are not laid vp in the ſeuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God ſhould make choyce of his owne attendants. Euen wee men hold it iniurious, to haue ſeruants obtruded vpon vs, by others: neuer ſhall that man haue comfort in his Miniſterie, whom God hath not choſen. The great Commander of the world hath ſet euery man in his ſtation; To one hee hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. He that giues, and knowes our abilities, can beſt ſet vs on worke.

This rod was the paſtorall ſtaffe of Aaron, the great Shepheard of *Iſrael*. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night, it ſhould beare buds, bloſſomes, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that reuiues the dead plants of winter, in the Spring, doth it heere without earth, without time, without ſunne; that *Iſrael* might ſee and grant, it was no reaſon his choyce ſhould bee limited, whoſe power is vnlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not only all the plants of his ſetting, but the very boughes cut off from the bodie of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, heere are fruit, bloſſomes, buds; both proofe and hope, inſeparably mixed.

It could not but be a great comfort vnto Aaron, to ſee his rod thus miraculouſly flouriſhing; to ſee this wonderfull Teſtimonie of Gods fauour, and Election: Sure, he could not but thinke; Who am I, O God, that thou ſhouldeſt thus chooſe mee out of all the Tribes of *Iſrael*? My weakneſſe hath beene more worthy of thy rod of correction, then my rod hath beene worthy of theſe bloſſomes. How haſt thou magnified mee, in the ſight of all thy people? How able art thou to vphold my imbecilitie with the rod of thy ſupport? how able to defend mee with the rod of thy power, who haſt thus brought fruit out of the ſapleſſe rod of my profeſsion? That ſeruant of God is worthy to faint, that holds it not a ſufficient encouragement, to ſee the euident proofes of his Maſters fauour.

Commonly, thoſe fruits which are ſoone ripe, ſoone wither; but theſe Almonds of Aarons rod, are not more early, then laſting: the ſame hand which brought them out before their time, preſerued them, beyond their time; and for perpetuall memory, both rod and fruit muſt bee kept in the Arke of God. The tables of Moſes, the rod of Aaron, the Manna of God,

God, are monuments fit for ſo holy a ſhrine. The Doctrine, Sacraments, and gouernment of Gods people, are precious to him, and muſt bee ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. MOSES his rod did great miracles, yet I finde it not in the Arke. The rod of AARON hath this priuiledge, becauſe it caried the miracle ſtill in it ſelfe; whereas the wonders of that other rod were paſſed. Thoſe monuments would God haue continued in his Church, which carry in them the moſt manifeſt euidences of that which they import.

THE ſame God, which by many tranſient demonſtrations had approued the calling of AARON to *Iſrael*, will now haue a permanent memoriall of their conuiction; that whenſoeuer they ſhould ſee this relique, they ſhould be aſhamed of their preſumption, and infidelity. The name of AARON was not more plainely written in that rod, then the ſin of *Iſrael* was in the fruit of it; and how much *Iſrael* findes their rebellion beaten with this rod, appeares in their preſent relenting, and complaint; *Behold, we are dead, we periſh.* God knowes how to pull downe the biggeſt ſtomake, and can extort glory to his owne Name, from the moſt obſtinate gainſayers.

Of the Brazen Serpent.

SEVEN times already hath *Iſrael* mutined againſt MOSES, and ſeuen times hath either beene threatned, or puniſhed; yet now they fall to it afreſh. As a teaſtie man findes occaſion to chafe at euery trifle: ſo this diſcontented people, either finde or make all things troubleſome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernours: then they cannot abide their loſſe. AARON and MIRIAM were neuer ſo grudged aliue, as they are bewailed dead. Before, they wanted Onions, Garlicke, Fleſh-pots; now they want Figges, Vines, Pomegranats, Corne. And as rabid children, that cry for euery thing they can thinke of, are whipped by their wiſe mother: So God iuſtly ſerues theſe fond *Iſraelites*.

IT was firſt their way that makes them repine; They were faine to goe round about *Idumea*; The iourney was long and troubleſome. They had ſent intreaties to EDOM for licence of paſſage the next way, reaſonably, ſubmiſſely: It was churliſhly denied them. ESAV liues ſtill in his poſteritie; IACOB in *Iſrael*: The combate which they began in REBECCAES belly, is not yet ended. AMALEC, which was one lim of ESAV, followes them at the heeles; The EDOMITE, which was another, meetes them in the face; So long as there is a world, there will bee oppoſition to the choſen of God. They may come at their perill; The way had beene neerer, but bloudy; they dare not goe it, and yet complaine of length.

IF they were afraide to purchaſe their reſting place with warre, how much leſſe would they their paſſage? What ſhould God doe with im-

patient men? They will not goe the neereſt way, and yet complaine to goe about. Hee that will paſſe to the promiſed Land, muſt neither ſtand vpon length of way, nor difficulty. Euery way hath his inconueniences: the neereſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and Miriam were now paſt the danger of their mutinies; for want of another match, they ioyne God with Moses, in their murmurings: Though they had not mentioned him, they could not ſeuer him in their Inſurrection; For, in the cauſes of his owne ſeruants, he challenges euen when he is not challenged. What will become of thee, O *Iſrael*, when thou makeſt thy Maker thine enemy? Impatience is the couſin to Frenſie: this cauſes men not to care vpon whom they runne, ſo they may breathe out ſome reuenge. How oft haue wee heard men that haue beene diſpleaſed by others, teare the name of their Maker in pieces? Hee that will iudge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtriue with a mighty man bee vnwiſe, and vnſafe, what ſhall it bee to ſtriue with the mighty God?

As An angry child caſts away that which is giuen him, becauſe he hath not that he would: ſo doe theſe fooliſh *Iſraelites*; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twice hath the very Rock yeelded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcarry, either for hunger, or thirſt? But no bread will down with them, ſaue that which the earth yeelds; no water but from the naturall Welles, or Riuers. Vnleſſe nature may be allowed to be her owne caruer, ſhe is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had beene fitter for theſe courſe mouthes: This heauenly bread was vnſpeakably delicious; it taſted like wafers of hony, and yet euen this Angels foode is contemned. He that is full, deſpiſeth an hony-combe. How ſweet and delicate is the Goſpell! Not onely the Fathers of the old Teſtament, but the Angels deſired to looke into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall foode is too light: the breadcorne of our humane reaſon, and profound diſcourſe, would better content vs.

Moses will not reuenge this wrong; God will, yet will hee not deale with them himſelfe, but hee ſends the fiery ſerpents to anſwere for him: How fitly? They had carried themſelues like ſerpents to their gouernours: how oft had they ſtung Moses, and Aaron, neere to death? If the Serpent bite when he is not charmed, no better is a ſlanderer. Now theſe venemous Adders reuenge it; which are therefore called fiery, becauſe their poyſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in *Goſhen*, the Frogs, Lice, Caterpillers ſpared them, and plagued the *Egyptians*; now they are rebellious in the Deſart, the ſerpents find them out, and ſting them to death. He that brought the Quailes thither to feede them, fetches theſe Serpents thither to puniſh them. While we are at warres with God, we can looke

looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The ſtones of the field will not bee in league with vs, while we are not in league with God.

THESE men, when the ſpies had told them newes of the Giants of *Canaan*, a little before had wiſht, *would God we were dead in this Wilderneſſe*: Now God hath heard their prayers; what with the Plague, what with the Serpents, many thouſands of them died. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted vs, which we pray for, without care; ſo thoſe euils which wee pray for, and would not haue, are oft granted. The eares of God are not onely open to the prayers of faith, but to the imprecations of infidelitie. It is dangerous wiſhing euill to our ſelues, or ours; It is iuſt with God to take vs at our word, and to effect that, which our lips ſpeake againſt our heart.

BEFORE, God hath euer conſulted with MOSES; and threatned, ere he puniſht: now he ſtrikes, and ſayes nothing. The anger is ſo much more, by how much leſſe notified. When God is not heard before hee is felt, (as in hewing of wood, the blow is not heard, till the axe bee ſeene to haue ſtrooke) it is a fearefull ſigne of diſpleaſure: It is with God, as with vs men, that ſtill reuenges are euer moſt dangerous. Till now, all was well enough with *Iſrael*, and yet they grudged; Thoſe that will complaine without a cauſe, ſhall haue cauſe to complaine for ſomething. Diſcontented humors ſeldome ſcape vnpuniſhed; but receiue that moſt iuſtly whereat they repined vniuſtly.

NOW the people are glad to ſeeke to MOSES vnbidden. Euer heretofore, they haue beene wont to be ſued to, and intreated for without their owne intreaty; Now their miſery makes them importunate: There neede no ſollicitor, where there is ſenſe of ſmart. It were pitty, men ſhould want affliction; ſince it ſends them to their prayers, and confeſſions. All the perſwaſions of MOSES could not doe that which the Serpents haue done for him. O God, thou ſeeſt how neceſſarie it is we ſhould be ſtung ſometimes: elſe we ſhould runne wilde, and neuer come to a ſound humiliation; wee ſhould neuer ſeeke thee, if thy hand did not finde vs out.

THEY had ſpoken againſt God, and MOSES; and now they humbly ſpeake to MOSES, that hee would pray to God for them. Hee that ſo oft prayed for them vnbidden, cannot but much more do it requeſted; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the Serpents; and to heale their ſtinging; To haue cured the *Iſraelites* by his word, and by his ſigne: But hee findes it beſt for his people (to exerciſe their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the *Iſraelites*; and that they, thus affected, may ſeeke to him for remedy; and ſeeking, may finde it, from ſuch meanes, as ſhould haue no power, but in ſignification; That while their bodies were cured by the ſigne, their ſoules might bee confirmed, by the matter ſignified. A Serpent of braſſe could no more heale, then ſting them. What remedy could their eyes giue to their legges? Or what could a Serpent of cold braſſe preuaile againſt a liuing & fierie Serpent? In this troubleſome Deſart, we are all ſtung by that fiery and old Serpent; O Sauiour, it is to thee we muſt looke, and be cured; It is

thou that wert their Paſchal Lamb, their Manna, their Rock, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that we may finde thee euery-where: Thou art for our nouriſhment, refreſhing, cure; as hereafter, ſo euen now, all in all.

This Serpent which was appointed for cure to *Iſrael*, at laſt ſtings them to death, by Idolatrous abuſe: what poyſon there is in Idolatry, that makes euen Antidotes deadly! As Moses therefore raiſed this Serpent, ſo Ezekias pulled it downe: God commanded the raiſing of it, God approued the demoliſhing of it. Superſtitious vſe can marre the very inſtitutions of God: how much more the moſt wiſe and wel-grounded deuices of men?

Of Balaam.

Moab and Midian had beene all this while ſtanders by, and lookers on; If they had not ſeene the patterne of their owne ruine, in theſe neighbours; it had neuer troubled them, to ſee the Kings of the *Amorites*, and *Baſhan* to fall before *Iſrael*. Had not the *Iſraelites* camped in the Plaines of Moab, their victories had beene no eye-ſore to Balac. Wicked men neuer care to obſerue Gods iudgements, till themſelues bee touched; The fire of a neighbours houſe would not ſo affect vs, if it were not with the danger of our owne: Secure mindes neuer ſtartle, till God come home to their very ſenſes.

Balac and his *Moabites* had wit enough to feare, not wit enough to preuent iudgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafetie. Who would not haue looked, that they ſhould haue come to *Iſrael*, with conditions of peace? Or, why did they not thinke; either *Iſraels* God is ſtronger then ours, or he is not. If he bee not, why are wee afraid of him? If hee be, Why doe wee not ſerue him? The ſame hand which giues them victory, can giue vs protection. Carnall men, that are ſecure of the vengeance of God, ere it doe come, are maſtered with it, when it doth come; and not knowing which way to turne them, runne forth at the wrong doore.

The *Midianites* ioyne with the *Moabites*, in conſultation, in action againſt *Iſrael*. One would haue thought, they ſhould haue looked for fauour from Moſes, for Iethroes ſake; which was both a Prince of their Countrey, and father in law to Moſes; and either now, or not long before, was with *Iſrael* in the Wilderneſſe. Neither is it like, but that Moſes hauing found forty yeres harbour amongſt them, would haue been (what he might) inclinable to fauourable treaties, with them: but now, they are ſo faſt linked to Moab, that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chaines of Hell, and bindes vs to a participation both of ſinne, and puniſhment: An eaſie occaſion will knit wicked hearts together, in conſpiracie againſt the Church of God.

Their

THEIR errand is diuelliſh (*Come curſe Iſrael:*) That which Satan could not doe by the ſwords of OG and SEHON, he will now trie to effect, by the tongue of BALAAM. If either ſtrength, or policie would preuaile againſt Gods Church, it could not ſtand. And why ſhould not we be as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helpes faile MOAB, the Magician is ſought too. It is a ſigne of a deſperate cauſe, to make Satan either our counſellor, or our refuge.

WHY did they not ſend to BALAAM to bleſſe themſelues rather, then to curſe *Iſrael*? It had beene more eaſie to bee defended from the hurt of their enemies, then to haue their enemies laide open to be hurt by them. Pride and malice did not care ſo much for ſafety, as for conqueſt: It would not content them to eſcape *Iſrael*, if *Iſrael* may eſcape them; It was not thank-worthy, to ſaue their owne bloud, if they did not ſpill the bloud of others; As if their owne proſperity had beene nothing, if *Iſrael* alſo proſpered. If there be one proiect worſe then another, a wicked heart will finde it out. Nothing but deſtruction will content the malicious.

I KNOW not whether BALAAM were more famous, or BALAC more confident. If the King had not been perſwaded of the ſtrength of his charm, he had not ſent ſo farre, and payd ſo deare for it; now hee truſts more to his inchantment, then to the forces of MOAB, and MIDIAN: and (as if heauen and earth were in the power of a charmers tongue) he ſaith, *Hee that thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.* Magick, through the permiſsion of God, is powerfull; for whatſoeuer the Diuell can doe, the Magician may doe: but it is madneſſe to thinke either of them omnipotent. If either the curſes of men, or the indeuours of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, BALAC: So ſhort is the power of thy BALAAM, that neither thou, nor thy prophet himſelfe, can auoid that curſe, which thou wouldeſt haue brought vpon *Iſrael*. Had BALAAM beene a true Prophet of God, this bold aſſurance had beene but iuſt; Both thoſe ancient SEERS, and the prophets of the Goſpell haue the ratification of God in heauen, to their ſentences on earth. Why haue we leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather haue ELISHAES guard, then both the Kings of *Iſrael*, and *Aſſyria*? He himſelfe as he had the Angelical chariots and horſemen about him, ſo was he the chariots and horſemen of *Iſrael*: Why ſhould our faith bee leſſe ſtrong, then ſuperſtition? Or why ſhould Gods agents haue leſſe vertue then Satans?

I SHOVLD wonder to heare God ſpeake with a falſe prophet, if I did not know it hath beene no rare thing with him (as with men) to beſtowe words, euen where hee will not beſtowe fauour. PHARAOH, ABIMELECH, NEBVCHADNEZZAR, receiue viſions from God: neither can I thinke this ſtrange, when I heare God ſpeaking to Satan, in a queſtion no leſſe familiar then this of BALAAM; *whence com'ſt thou, Satan.* Not the ſound of the voice of God, but the matter which hee ſpeakes, argues loue: Hee may ſpeake to an enemy; hee ſpeakes peace to none, but his owne. It is a vaine bragge, God hath ſpoken to mee. So may he doe to reprobates, or Diuels: but what ſaid hee? Did hee ſay to my ſoule, I am thy

ſaluation? Hath he indented with me that he will be my God, and I ſhall be his? I cannot heare this voice and not liue.

GOD heard all the conſultation, and meſſage of theſe *Moabites*; theſe meſſengers could not haue mooued their foote, or their tongue, but in him: and yet he which asked ADAM, where he was, askes BALAAM, *what men are theſe*? I haue euer ſeene, that God loues to take occaſion of proceeding with vs, from our ſelues, rather then from his owne immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſins, to him that knowes both better then our owne hearts, becauſe hee will deale with vs from our owne mouthes.

THE preuention of God, forbids both his iourney, and his curſe. And what if he had beene ſuffered to goe and curſe? What corne had this winde ſhaken, when God meant to bleſſe them? How many Buls haue bellowed out execrations againſt this Church of God? What are we the worſe? Yea I doubt if wee had beene ſo much bleſſed, had not thoſe *Balaamitiſh* curſes beene ſpent vpon vs. Hee that knowes what waſte winde the cauſeleſſe curſes of wicked men are, yet will not haue BALAAM curſe *Iſrael*; becauſe hee will not allow BALAC ſo much incouragement, in his oppoſition, as the conceit of this helpe. Or perhaps, if BALAC thought this Sorcerer a true Prophet, God would not haue his Name, ſo much, as in the opinion of the heathen, ſcandalized, in vſurping it to a purpoſe, which hee meant not ſhould ſucceed.

THE hand of God is in the reſtraint of many euils, which we neuer knew to be towards vs. The *Iſraelites* ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without euer making them of counſell, God croſſes the deſignes of their enemies. He that keepeth *Iſrael*, is both a ſure and a ſecret friend. The reward of the diuination had eaſily commanded the iourney, and curſe of the couetous Prophet, if God had not ſtayed him. How oft are wicked men curſed by a diuine hand, euen in thoſe ſinnes, which their heart ſtands to? It is no thanke to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not ouer-runne with euill, but from this; that men cannot bee ſo ill as they would?

THE firſt entertainment of this meſſage, would make a ſtranger thinke BALAAM wiſe, and honeſt: He will not giue a ſudden anſwere, but craues leaſure to conſult with God; and promiſes to returne the anſwere hee ſhall receiue. Who would not ſay, This man is free from raſhnes, from partiality? Diſſimulation is craftie, and able to deceiue thouſands: The words are good: when he comes to action, the fraud bewraies it ſelfe: For, both hee inſinuates his owne forwardnes, and caſts the blame of the prohibition, vpon God, and (which is worſe) deliuers but halfe his anſwere: hee ſayes indeed, *God refuſes to giue them leaue to goe*: He ſayes not, as it was, *He charges me not to curſe them, for they are bleſſed.* So did BALAAM deny, as one that wiſht to be ſent for againe. Perhaps, a peremptory refuſall had hindered his further ſollicitation. Concealement of ſome truths, is ſomtimes as faulty, as a deniall. True fidelitie is not niggardly in her relations.

WHERE wickedneſſe meetes with power, it thinkes to command all the world, and takes great ſcorne of any repulſe. So little is BALAC diſcouraged with

with one refuſall, that he ſends ſo much the ſtronger meſſage; *Mo Princes*, and *more honorable*. Oh that we could bee ſo importunate for our good, as wicked men are for the compaſſing of their owne deſignes! A deniall doth but whet the deſires of vehement ſutors. Why are wee faint in ſpirituall things, when we are not denied, but delayed?

THOSE which are themſelues tranſported with vanity, and ambition, thinke that no heart hath power to reſiſt theſe offers. BALACS Princes thought they had ſtrooke it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them thinke they cannot bee ſlaues, whiles others may be free; and that all the world would bee glad to runne on madding after their bait. Nature thinkes it impoſſible to contemne honour and wealth; and becauſe too many ſoules are thus taken, cannot beleeue that any would eſcape. But let carnall hearts know, there are thoſe that can ſpit the world in the face, and ſay, *Thy gold and ſiluer periſh with thee*: and that in compariſon of a good conſcience, can tread vnder foot his beſt proffers, like ſhadowes, as they are; and that can doe, as BALAAM ſaid.

HOW neere, truth, and falſhood can lodge together! Heere was pietie in the lips, and couetouſneſſe in the heart. Who can any more regard good words, that heares BALAAM ſpeake ſo like a Saint? An houſefull of gold and ſiluer may not peruert his tongue; his heart is wonne with leſſe: for if he had not already ſwallowed the reward, and found it ſweet, why did hee againe ſollicit God, in that which was peremptorily denyed him? If his minde had not beene bribed already, why did he ſtay the meſſengers? why did he expect a change in God? why was he willing to feed them with hope of ſucceſſe, which had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in ſuſpence, importunitie is holy and ſeaſonable: but when once hee giues a reſolute denial, it is profane ſauſineſſe to ſollicit him. When we aske what we are bidden, our ſuits are not more vehement, then welcome: but when wee beg prohibited fauours, our preſumption is troubleſome, and abominable: No good heart will endure to be twiſe forbidden.

YET this importunity hath obtained a permiſsion; but, a permiſſion, worſe then a deniall. I heard God ſay, before; *Goe not, nor curſe them*; Now he ſayes, *Goe, but curſe not*. Anon, hee is angry that he did not goe. Why did he permit that which hee forbade, if hee be angry for doing that which hee permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that he giues a man ouer to his ſinne in the act; this ſufferance implies not fauour, but iudgement: ſo did God bid BALAAM to goe, as SALOMON bids the yong man follow the waies of his owne heart. It is one thing to like, another thing to ſuffer; MOSES neuer approoued thoſe legall diuorces, yet he tolerated them: God neuer liked BALAAMS iourney, yet hee diſpleaſedly giues way to it: as if hee ſaid; Well, ſince thou art ſo hote, ſet on this iourney, be gone. And thus BALAAM tooke it: elſe, when God after profeſſed his diſpleaſure for the iourney, it had beene a ready anſwere, *Thou commandedſt mee*: but herein his confeſsion argues his guilt. BALAAMS ſuite, and *Iſraels* Quailes had both one faſhion of grant; in anger. How much better is it, to haue gracious denials, then angry yeeldings?

A SMALL

A Small perſwaſion hartens the willing: It booted not to bid the couetous prophet haſten to his way. Now he makes himſelfe ſure of ſucceſſe: His corrupt heart tels him, that as God had relented in his licence to goe, ſo he might perhaps, in his licence to curſe; and hee ſaw how this curſe might bleſſe him with abundance of wealth: he roſe vp earely therefore and ſaddled his Aſſe. The night ſeemed long to his forwardneſſe. Couetous men need neither clocke nor bell to awaken them: their deſires make them reſtleſſe. O that we could, with as much eagerneſſe ſeeke the true riches, which onely can make vs happy!

Wee that ſee onely the out-ſide of Balaam, may maruell, why he that permitted him to goe, afterward oppoſes his going: but God that ſaw his heart, perceiued what corrupt affections carried him: he ſaw, that his couetous deſires and wicked hopes, grew the ſtronger, the neerer he came to his end: An Angell is therefore ſent to with-hold the haſtie Sorcerer. Our inward diſpoſition, is the life of our actions; according to that doth the God of ſpirits iudge vs, whiles men cenſure according to our externall motions. To goe at all, when God had commanded to ſtay, was preſumptuous: but to goe with deſire to curſe, made the act doubly ſinfull, and fetcht an Angell to reſiſt it. It is one of the worthy imployments of good Angels, to make ſecret oppoſition to euill deſignes: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almightie, to worke by Spirits, and men; It is therefore our glory to be thus ſet on work: To ſtop the courſe of euill, either by diſſwaſion, or violence, is an Angelicall ſeruice.

In what danger are wicked men, that haue Gods Angels their oppoſites? The Diuel mooued him to goe; a good Angell reſiſts him. If an heauenly Spirit ſtand in the way of a Sorcerers ſinne, how much more ready are all thoſe ſpirituall powers, to ſtop the miſcariages of Gods deare children? How oft had we fallen yet more, if theſe gardians had not vpheld vs, whether by remouing occaſions, or by caſting in good inſtincts? As our good indeuours are oft hindred by Satan; ſo are our euill, by good Angels: elſe were not our protection equall to our danger; and we could neither ſtand nor riſe.

It had beene as eaſie for the Angell to ſtrike Balaam, as to ſtand in his way; and to haue followed him in his ſtarting aſide, as to ſtop him in a narrow path: But euen the good Angels haue their ſtints, in their executions. God had ſomewhat more to doe with the tongue of Balaam, and therefore he will not haue him ſlaine, but withſtood: and ſo withſtood, that hee ſhall paſſe. It is not ſo much glory to God, to take away wicked men, as to vſe their euill to his owne holy purpoſes. How ſoone could the Commander of heauen and earth, rid the world of bad members? But ſo ſhould he loſe the praiſe of working good by euill inſtruments. It ſufficeth that the Angels of God reſiſt their actions, while their perſons continue.

That no man may maruell to ſee Balaam haue viſions from God, and vtter prophecies from him; his very Aſſe hath his eyes opened, to ſee the Angell, which his Maſter could not; and his mouth opened to ſpeake more reaſonably then his Maſter. There is no beaſt deſerues ſo much wonder, as this of Balaam, whoſe common ſenſe is aduanced aboue the reaſon of his rider;

rider; ſo as for the time, the prophet is brutiſh, and the beaſt propheticall. Who can but ſtand amazed at the eye, at the tongue of this ſilly creature? For ſo dull a ſight, it was much to ſee a bodily obiect, that were not too apparent: but to ſee that ſpirit, which his rider diſcerned not, was far beyond nature. To heare a voice come from that mouth, which was vſed onely to bray, it was ſtrange, and vncouth: but to heare a beaſt, whoſe nature is noted for incapacity, to out-reaſon his Maſter, a profeſſed prophet, is in the very height of miracles: Yet can no heart ſticke at theſe, that conſiders the diſpenſation of the Almightie, in both. Our eye could no more ſee a beaſt, then a beaſt can ſee an Angell, if he had not giuen this power to it. How eaſie is it for him that made the eye of man and beaſt, to dim, or inlighten it at his pleaſure? And if his power can make the very ſtones to ſpeake, how much more a creature of ſenſe? That euill ſpirit ſpake in the Serpent to our firſt Parents; Why is it more that a ſpirit ſhould ſpeake in the mouth of a beaſt? How ordinarily did the heathen receiue their Oracles out of ſtones, and trees? Doe not we our ſelues teach birds to ſpeake thoſe ſentences they vnderſtand not? We may wonder, we cannot diſtruſt, when wee compare the act with the Author; which can as eaſily create a voice, without a body, as a body without a voice. Who now can hereafter plead his ſimplicitie, and dulnes of apprehending ſpirituall things, when he ſees how God exalts the eyes of a beaſt, to ſee a ſpirit? Who can be proud of ſeeing viſions, ſince an Angell appeared to a beaſt? neither was his skin better after it, then others of his kinde. Who can complaine of his owne rudeneſſe, and inabilitie to reply in a good cauſe, when the very beaſt is inabled by God, to conuince his Maſter? There is no mouth, into which God cannot put words: and how oft doth he chooſe the weake, and vnwiſe, to confound the learned, and mighty!

WHAT had it been better for the Aſſe to ſee the Angell; if he had ruſhed ſtill vpon his ſword? Euils were as good not ſeene, as not auoided; But now he declines the way, and ſaues his burthen. It were happy for peruerſe ſinners, if they could learne of this beaſt, to runne away from fore-ſeene iudgements. The reuenging Angell ſtands before vs; and though we know we ſhall as ſure die, as ſinne: yet we haue not the wit or grace to giue back; though it be with the hurt of a foote, to ſaue the body; with the paine of the body, to ſaue the ſoule.

I SEE, what fury and ſtripes the impotent prophet beſtowes vpon this poore beaſt, becauſe he will not goe on; yet, if he had gone on, himſelfe had periſhed. How oft doe we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to bee ſtayd in the way to death, and flye vpon thoſe which oppoſe our perdition.

I DOE not (as who would not expect) ſee BALAAMS haire ſtand vpright, nor himſelfe alighting, and appalled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, voide of admiration; Whether his trade of ſorcering had ſo inured him to receiue voices frō his familiars, in ſhape of beaſts, that this euent ſeemed not ſtrange to him; Or, whether his rage, and couetouſnes had ſo tranſported him, that he had no leaſure to obſerue the vnnaturall vnuſualnes of the euent. Some men make nothing of thoſe things, which ouercome others with horrour, and aſtoniſhment.

I HEARE

I HEARE the Angell of God taking notice of the crueltie of BALAAM to his beast: His first words to the vnmercifull prophet, are in expostulating of this wrong. We little thinke it; but God shall call vs to an account, for the vnkinde and cruell vsages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tormentors: he that hath giuen vs leaue to kill them, for our vse, hath not giuen vs leaue to abuse them, at our pleasure; they are so our drudges, that they are our fellowes by creation. It was a signe the Magician would easily wish to strike *Israel* with a curse, when hee wished a sword to strike his harmelesse beast. It is ill falling into those hands, whom beasts finde vnmercifull.

NOTWITHSTANDING these rubs, BALAAM goes on, and is not afraide to ride on that beast, whose voice he hath heard: And now, Posts are sped to BALAC, with the newes of so welcome a gueſt: Hee that sent Princes to fetch him, comes himselfe on the way to meet him; Although hee can say (*Am not I able to promote thee?*) yet he giues this high respect to him as his better, from whom he expected the promotion of himselfe, and his people. Oh the honour that hath beene formerly done by Heathens, to them that haue borne but the face of Prophets! I shame, and grieue to compare the times and men: Onely, O God, bee thou mercifull to the contempt of thy seruants.

AS if nothing needed but the presence of BALAAM, the superstitious King (out of the ioy of his hope) feasts his gods, his prophet, his Princes; and on the morrow, carries him vp to the high-places of his Idol. Who can doubt whether BALAAM were a false prophet, that sees him sacrificing in the mount of BAAL? Had he beene from the true God, hee would rather haue said, *Pull me downe these altars of* BAAL, then *Build me heere seuen others*: The very place conuinces him of falshood, and Idolatry; And why seuen Altars? What needs all this pompe? When the true God neuer required but one at once, as himselfe is one; why doth the false prophet call for no lesse then seuen? As if God stood vpon numbers? As if the Almightie would haue his power either diuided, or limited? Heere is nothing but a glorious and magnificent pretence of deuotion. It hath beene euer seene, that the false worshippers of God haue made more pompous shewes, and fairer flourishes of their piety, and religion, then the true.

NOW when BALAAM sees his seuen bullockes and seuen rams smoking vpon his seuen Altars, he goes vp higher into the mount (as some counterfait MOSES) to receiue the answere of God: But wil God meet with a Sorcerer? will he make a Prophet of a Magician? O man, who shall prescribe God what instruments to vse? he knowes how to imploy, not onely Saints, and Angels, but wicked men, Beasts, Diuels, to his owne glory: Hee that put words into the mouth of the Asse, puts words into the mouth of BALAAM: The words doe but passe from him; They are not polluted, because they are not his; as the Trunk, through which a man speakes, is not the more eloquent for the speech, that is vttered through it. What a notable proclamation had the Infidels wanted of Gods fauour, to his people, if BALAAMS tongue had not been vsed? How many shal once say, *Lord, we haue prophecied in thy name*, that shall heare, *Verily I know you not*.

WHAT madnes is this in BALAAM? Hee that found himselfe constant in solliciting

ſolliciting, thinkes to finde God not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bold forehead aſhamed to importune God againe in that, wherein his owne mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angel, in the other: I know not whether (for the time) he more loued the bribe, or feared the Angell. And whiles he is in this diſtraction, his tongue bleſſes againſt his heart, and his heart curſes againſt his tongue. It angers him that he dare not ſpeake what he would; and now at laſt, rather then loſe his hopes, he reſolues to ſpeake worſe then curſes. The feare of Gods iudgement in a worldly heart, is at length ouercome with the loue of gaine.

Of Phineas.

Balaam pretended an haſte homeward: but hee lingred ſo long, that he left his bones in Midian. How iuſtly did hee periſh with the ſword of *Iſrael*, whoſe tongue had inſenſibly ſlaine ſo many thouſands of them? As it is vſually ſaid of the Diuell, that he goes away in a ſtench; ſo may it truely be ſaid of this prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abominable; He would not curſe, but he would aduiſe; and his counſell is worſe, then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the bloud of 24000. *Iſraelites*. He that had heard God ſpeake by Balaam, would not looke for the Diuel, in the ſame mouth. And if God himſelfe had not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine prophecies, ſhould vtter ſo villanous and curſed aduice? Hypocriſie gaines this of men, that it may do euill, vnſuſpected: But now, he that heard what he ſpake in Balacs eare, hath bewrayd, and condemned his counſell, and himſelfe.

This policy was fetcht from the bottome of hell; It is not for lacke of deſire, that I curſe not *Iſrael*; thou doeſt not more wiſh their deſtruction, then I doe thy wealth, and honour: But ſo long as they holde firme with God, there is no ſorcery againſt Iacob; withdraw God from them, and they ſhall fall alone, and curſe themſelues; Draw them into ſinne, and thou ſhalt withdraw God from them. There is no ſin more plauſible, then wantonneſſe; One fornication ſhall drawe in another, and both ſhall fetch the anger of God after them; ſend your faireſt women into their tents, their ſight ſhall draw them to luſt; their luſt to folly; their folly to Idolatry; and now God ſhal curſe them for thee, vnasked. Where Balaam did ſpeak well, there was neuer any Prophet ſpake more diuinely; where he ſpake ill, there was neuer any Diuel ſpake more deſperately: Ill counſell ſeldome ſucceedeth not; Good ſeede fals often out of the way, and rootes not; but the tares neuer light amiſſe. This proiect of the wicked Magician was too proſperous. The daughters of Moab come into the tents of *Iſrael*; and haue captiued thoſe, whom the *Amorites* and *Amalekites* could not reſiſt. Our firſt mother

mother Eve bequeathed this dowry to her daughters, that they ſhould be our helpers to ſinne; the weaker ſexe is the ſtronger, in this conqueſt: had the *Moabites* ſent their ſubtilleſt Counſellors, to perſwade the *Iſraelites*, to their Idol-ſacrifices; they had beene repelled with ſcorne: but now the beauty of their women is ouer-eloquent, and ſucceſſefull. That which in the firſt world betrayed the ſonnes of God; hath now enſnared Gods people; It had beene happy for *Iſrael*, if Balaam had vſed any charmes, but theſe. As it is the vſe of God to fetch glory to himſelfe out of the worſt actions of Satan; ſo it is the guiſe of that euill one (through the iuſt permiſſion of the Almighty) to raiſe aduantage to himſelfe, from the fayreſt pieces of the workmanſhip of God: No one meanes hath ſo much inriched hell, as beautifull faces.

All Idols are abominable: but this of Baal-Peor, was beſides the ſuperſtition of it, beaſtly; Neither did Baal euer put on a forme, of ſo much ſhame, as this; yet very *Iſraelites* are drawne to adore it. When luſt hath blinded the eyes, it carries a man whither it liſts; euen beyond all differences of ſinne. A man beſotted with filthy deſires, is fit for any villany.

Sinne is no leſſe crafty, then Satan himſelfe; giue him but roome in the eye, and he will ſoone be poſſeſſed of body and ſoule. Theſe *Iſraelites* firſt ſaw the faces of theſe *Moabites*, and *Midianites*; then they grew to like their preſence; from thence, to take pleaſure in their feaſts: From their boords, they are drawne to their beds; from their beds, to their Idols; and now they are ioyned to Baal-Peor, and ſeparated from God. Bodily fornication is the way to ſpirituall: If we haue made Idols of fleſh, it is iuſt to be giuen vp to Idols of wood, and ſtones. If wee haue not grace to reſiſt the beginnings of ſinne, where ſhall we ſtay? If our foote ſlip into the mouth of hell, it is a miracle to ſtop ere we come to the bottome.

Well might God be angry, to ſee his people goe a whoring in this double fornication; neither doth hee ſmother his wrath, but himſelfe ſtrikes with his plague, and bids Moses ſtrike with the ſword. He ſtrikes the body, and bids Moses ſtrike the head. It had beene as eaſie for him to plague the Rulers, as the vulgar: and one would thinke, theſe ſhould be more properly reſerued, for his immediate hand; but theſe he leaues to the ſword of humane authority, that he might winne awe to his owne ordinances. As the ſinnes of great men are exemplary, ſo are their puniſhments. Nothing procures ſo much credit to gouernment, as ſtrict and impartiall executions of great and noble offendors. Thoſe whom their ſins haue embaſed, deſerue no fauour in the puniſhment. As God knowes no honor, no royalty in matter of ſin, no more may his Deputies. Contrarily, conniuence at the outrages of the mighty, cuts the ſinews of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that ſmall ſacriledges ſhould be puniſhed, when great ones ride in triumph. If good ordinations turn once to Spiders webs, which are broken through by the bigger Flyes, no hand will feare to ſweepe them downe.

God was angry; Moses and all good *Iſraelites* grieued; the heads hanged vp; the people plagued: yet behold, one of the Princes of *Iſrael* feares not to braue God and his Miniſters, in that ſinne, which he ſees ſo grieuouſly reuenged in others. I can neuer wonder enough at the impudence of this

this *Israelite*. Here is fornication, an odious crime, and that of an *Israelite*, whose name challenges holinesse; yea, of a Prince of *Israel*, whose practice is a rule to inferiours; and that, with a woman of *Midian*, with whom euen a chaste contract had been vnlawfull; and that, with contempt of all gouernment; and that, in the face of Moses, and all *Israel*; and that, in a time of mourning, and iudgement, for that same offence. Those that haue once passed the bounds of modesty, soon grow shameless in their sins. Whiles sinne hides it selfe in corners, there is yet hope; for, where there is shame, there is a possibility of grace: but when once it dare looke vpon the Sunne, and send challenges to authority, the case is desperate, and ripe for iudgement.

This great *Simeonite*, thought he might sinne by priuiledge; He goes, as if he said, Who dares controll me? His nobility hath raised him aboue the reach of correction. Commonly, the sinnes of the mighty are not without presumption: and therefore their vengeance is no lesse then their security; and their punishment is so much greater, as their conceit of impunity is greater. All *Israel* saw this bold lewdnesse of *Zimri*: but their hearts and eyes were so full of griefe, that they had not roome enough for indignation.

Phineas lookt on with the rest, but with other affections. When hee saw this defiance bidden to God; and this insultation vpon the sorrow of his people, that whiles they were wringing their hands, a proud miscreant durst out-face their humiliation, with his wicked dalliance; his heart boiles with a desire of an holy reuenge: and now that hand, which was vsed to a Censer, and sacrificing knife, takes vp his Iaueline, and with one stroke ioynes these two bodies in their death, which were ioyned in their sinne; and in the very flagrance of their lust, makes a new way for their soules, to their owne place. O noble and heroycall courage of Phinehas! which as it was rewarded of God, so is worthy to be admired of men. He doth not stand casting of scruples: Who am I to doe this? The sonne of the high Priest; My place is all for peace, and mercie; It is for mee to sacrifice, and pray for the sinne of the people, not to sacrifice any of the people, for their sinne. My duty calls me to appease the anger of God, what I may, not to reuenge the sinnes of men, to pray for their conuersion, not to worke the confusion of any sinner: and who are these? Is not the one a great Prince in *Israel*, the other a Princesse of *Midian*? Can the death of two so famous persons goe vnreuenged? Or if it be safe, and fit, why doth my Vncle Moses rather shead his owne teares, then their bloud? I will mourne with the rest: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of so shameless a payre of offenders.

God loues this heate of zeale, in all the carriages of his seruants: And if it transport vs too farre, hee pardoneth the errors of our feruency, rather then the indifferencies of lukewarmnesse. As these two were more beasts, then any that euer he sacrificed; so the sheading of their bloud, was the acceptablest sacrifice, that euer he offred vnto God: for both all *Israel* is freed from the plague, and all his posterity haue the Priesthood, entayled to them, so long as the Iewes were a people. Next to our prayers, there is no better sacrifice, then the bloud of malefactors; not as it is theirs, but as it is shed by authority. Gouernours are faulty of those sinnes they punish not.

There can be no better ſight in any State, then to ſee a malefactor at the gallowes. It is not enough for vs, to ſtand gazing vpon the wickednes of the times (yea although with teares) vnleſſe we endeuour to redreſſe it: eſpecially publique perſons carry not their Iauelin in their hand for nought.

Every one is ready to aske Phineas for his commiſsion: and thoſe that are willing to ſalue vp the act, plead extraordinary inſtinct from God; who (no doubt) would not haue accepted that, which himſelfe wrought not. But what need I run ſo far for this warrant? when I heare God ſay to Moses, *Hang vp all the heads of* Iſrael; and Moses ſay to the vnder-Rulers, *Euery one ſlay his men, that are ioyned to* Baal-Peor. Euery *Iſraelite* is now made a Magiſtrate, for this execution; and why not Phineas, amongſt the reſt? Doth his Prieſthood exempt him from the bloud of ſinners? How then doth Samvel hew Agag in pieces? Euen thoſe may make a carcaſſe, which may not touch it. And if Levi got the Prieſthood, by ſheading the bloud of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the bloud of a fornicator, & Idolater? Ordinary iuſtice wil beare out Phineas in this act; It is not for euery man to challenge this office, which this double proclamation allowed to Phineas. All that priuate perſons can doe, is either to lift vp their hands to heauen for redreſſe of ſinne; or to lift vp their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge*, is a lawfull queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, God giues ouer the chaſe. How oft hath the infliction of a leſſe puniſhment, auoided a greater. There are none ſo good friends to the State, as couragious and impartiall miniſters of iuſtice. Theſe are the reconcilers of God and the people, more then the prayers of them that ſit ſtill, and doe nothing.

Of the Death of Moses.

After many painfull, and perilous enterpriſes, now is Moses drawing to his reſt. Hee hath brought his *Iſraelites* from *Egypt*, through the Sea, and wilderneſſe, within the ſight of their promiſed Land; and now himſelfe muſt take poſſeſſion of that Land, whereof *Canaan* was but a type. When we haue done that wee came for, it is time for vs to be gone; This earth is made onely for action, not for fruition; the ſeruices of Gods Children ſhould bee ill rewarded, if they muſt ſtay heere alwaies. Let no man thinke much, that thoſe are fetcht away which are faithfull to God; They ſhould not change, if it were not to their preferment. It is our folly that we would haue good men liue for euer, & account it an hard meaſure that they were. He that lends them to the world, owes them a better turne, then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moses

MOSES must goe vp to mount *Nebo*, and die. The time, the place, and euery circumstance of his dissolution, is determined. That one dies in the field, another in his bed, another in the water: one in a forraine Nation, another in his owne, is fore-decreed in heauen. And, though wee heare it not vocally, yet God hath called euery man by his name, and saith, Die thou there. One man seemes to die casually; another, by an inexpected violence: both fall by a destiny; and all is set down to vs by an eternal decree. He that brought vs into the world, will carry vs out, according to his own purposes.

MOSES must ascend vp to the hill, to die. He receiued his charge for *Israel*, vpon the hill of *Sinai*; And now he deliuers vp his charge, on the hill of *Nebo*: His brother AARON died on one hill; he on another. As Christ was transfigured on an hill: so was this excellent type of his; neither doubt I, but that these hils were types to them, of that heauen whither they were aspiring. It is the goodnes of our God, that hee will not haue his children die any where, but where they may see the Land of Promise before them; neither can they depart without much comfort, to haue seene it: Contrarily, a wicked man that lookes down, and sees hell before him, how can he choose but finde more horrour in the end of death, then in the way?

How familiarly doth MOSES heare of his end! It is no more betwixt God & MOSES, but Go vp, and die; If he had inuited him to a meale, it could not haue been in a more sociable compellation: No otherwise then hee said to his other Prophet, Vp and eate. It is neither harsh, nor newes to Gods children, to heare or think of their departure; To them death hath lost his horror, through acquaintance: Those faces which at first sight seemed ill-fauoured, by oft viewing, grow out of dislike: They haue so oft thought and resolued of the necessitie, and of the issue of their dissolution, that they cannot hold it either strange, or vnwelcome: He that hath had such entire conuersation with God, cannot feare to goe to him. Those that know him not, or know that hee will not know them, no maruell if they tremble.

THIS is no small fauour; that God warnes MOSES of his end: he that had so oft made MOSES of counsel, what he meant to do with *Israel*, would not now doe ought with himselfe, without his knowledge. Expectation of any maine euent is a great aduantage to a wise heart; If the fiery chariot had fetcht away ELIAS, vnlookt for, we should haue doubted of the fauour of his transportation: It is a token of iudgement, to come as a theefe in the night. God forewarnes one by sicknes, another by age, another by his secret instincts, to prepare for their end: If our hearts bee not now in a readinesse, we are worthy to be surprized.

BVT what is this I heare? Displeasure mixed with loue? and that to so faithfull a seruant as MOSES? He must but see the Land of Promise, he shall not tread vpon it; because he once, long agoe, sinned in distrusting. Death, though it were to him an entrance into glory, yet shal be also a chastisement of his infidelitie: How many noble proofes had MOSES giuen of his courage and strength of faith? How many gracious seruices had he done to his Master? Yet for one act of distrust, he must be gathered to his Fathers. Al our obediences cannot beare out one sin against God; How vainly shal we hope to make amends to God for our former trespasses, by our better behauiour,

when Moses hath this one ſinne laide in his diſh after ſo many, and worthy teſtimonies of his fidelitie? When we haue forgotten our ſins, yet God remembers them, and (although not in anger, yet) he cals for our arrerages. Alas, what ſhall become of them, with whom God hath ten thouſand greater quarrels; that amongſt many millions of ſinnes, haue ſcattered ſome few acts of formall ſeruices? If Moses muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwaies? Euen where God loues, he will not winke at ſinne; and if he doe not puniſh, yet hee will chaſtiſe: How much leſſe can it ſtand with that eternal iuſtice, to let wilfull ſinners eſcape iudgement?

It Might haue been iuſt with God, to haue reſerued the cauſe to himſelfe; and in a generalitie, to haue told Moses, that his ſinne muſt ſhorten his iourney: but it is more of mercy, then iuſtice, that his children ſhall know why they ſmart; That God may at once both iuſtifie himſelfe, and humble them for their particular offences: Thoſe to whom he meanes vengeance, haue not the ſight of their ſinnes, till they be paſt repentance. Complaine not that God vpbraides thee with thy old ſinnes, whoſoeuer thou art: but know, it is an argument of loue; whereas concealement is a fearefull ſigne of a ſecret diſlike from God.

But what was that noted ſin which deſerues this late exprobation, and ſhall carry ſo ſharpe a chaſtiſement? *Iſrael* murmured for water; God bids Moses take the rod in his hand, and ſpeak to the rocke to giue water; Moses in ſtead of ſpeaking, and ſtriking the rocke with his voice, ſtrikes it with the rod: Here was his ſin; An ouer-reaching of his commiſsion; a fearefulnes and diſtruſt of the effect. The rod, he knew, was approued for miracles; he knew not how powerfull his voice might be; therefore he did not ſpeak, but ſtrike, and he ſtrooke twice for failing; And now, after theſe many yeres, he is ſtriken for it of God. It is a dangerous thing in diuine matters, to goe beyond our warrant: Thoſe ſinnes which ſeeme triuiall to men, are hainous in the account of God; Any thing that ſauours of infidelity, diſpleaſes him more, then ſome other crimes of morality. Yet the mouing of the rod was but a diuerſe thing from the mouing of the tongue, it was not contrary; He did not forbid the one, but he commanded the other: This was but acroſſe the ſtreame, not againſt it; where ſhal they appeare, whoſe whole courſes are quite contrary to the commandements of God?

Vpon the act done, God paſſed the ſentence of reſtraining Moses with the reſt, from the promiſed Land; now hee performes it: Since that time, Moses had many fauours from God. All which could not reuerſe this decreed caſtigation; That euerlaſting rule is grounded vpon the very eſſence of God; I am Iehovah, I change not. Our purpoſes are as our ſelues, fickle and incertaine; His are certaine, and immutable: ſome things which he reueales, he alters; nothing that he hath decreed. Beſides the ſoule of Moses (to the glory whereof God principally intended this change) I finde him carefull of two things: His Succeſſor, and his Body: Moses moues for the one; the other God doth vnasked: He that was ſo tender ouer the welfare of *Iſrael*, in his life; would not ſlaken his care in death: Hee takes no thought for himſelfe (for he knew how gainfull an exchange he muſt make.) Al his care is for his charge. Some enuious natures deſire to be miſſed, when they

they muſt go; and wiſh that the weaknes, or want of a ſucceſſor, may be the foyle of their memory, and honour: MOSES is in a contrary diſpoſition; It ſufficeth him not to finde contentment in his owne happineſſe, vnleſſe hee may haue an aſſurance, that *Iſrael* ſhall proſper after him. Carnall mindes are all for themſelues, and make vſe of gouernment, onely for their owne aduantages; But good hearts looke euer to the future good of the Church, aboue their owne, againſt their owne.

MOSES did well, to ſhew his good affection to his people; but in his ſilence God would haue prouided for his owne: He that called him from the ſheepe of IETHRO, will not want a gouernour for his choſen, to ſucceede him; God hath fitted him, whom he will chooſe. Who can be more meet, then he whoſe name, whoſe experience, whoſe graces might ſupply, yea reuiue MOSES to the people? He that ſearched the Land before, was fitteſt to guide *Iſrael* into it; He that was indued with the Spirit of God, was the fitteſt deputy for God: He that abode ſtill in the Tabernacle of *Ohel-moed*, as Gods attendant, was fitteſt to be ſent forth from him, as his Lieutenant: But, oh the vnſearchable counſell of the Almighty! Aged CALEB, and all the Princes of *Iſrael* are paſt ouer; and IOSHVA the ſeruant of MOSES, is choſen to ſucceed his maſter; The eye of God is not blinded either with gifts, or with bloud, or with beauty, or with ſtrength: but as in his eternall elections, ſo in his temporary, he will haue mercy, on whom he will.

AND well doth IOSHVA ſucceed MOSES; The very acts of God of old were allegories: where the Law ends, there the Sauiour begins; we may ſee the Land of Promiſe in the Law; Only IESVS the Mediator of the New Teſtament can bring vs into it. So was he a ſeruant of the Law, that he ſupplies all the defects of the Law, to vs: He hath taken poſſeſſion of the promiſed Land for vs; he ſhall carry vs from this Wilderneſſe, to our reſt.

IT IS no ſmall happineſſe to any ſtate, when their gouernours are choſen by worthineſſe; and ſuch elections are euer from God; whereas the intruſions of bribery, & iniuſt fauor, or violence, as they make the Commonwealth miſerable, ſo they come from him, which is the author of confuſion: Woe be to that ſtate that ſuffers it; woe be to that perſon that works it; for both of them haue ſold themſelues; the one to ſeruitude, the other to ſinne.

I DOE not heare MOSES repine at Gods choyce; and grudge that this Scepter of his is not hereditarie; but he willingly layes hands vpon his ſeruant, to conſecrate him for his ſucceſſour. IOSHVA was a good man, yet hee had ſome ſparkes of Enuy; for when ELDAD and MEDAD prophecied, hee ſtomakt it; (*My Lord* MOSES, *forbid them.*) He that would not abide two of the Elders of *Iſrael* to prophecie; how would hee haue allowed his ſeruant to ſit in his throne? What an example of meeknes (beſides all the reſt) doth he here ſee in this laſt act of his maſter, who without all murmuring reſignes his chaire of State to his Page? It is all one to a gracious heart, whom God will pleaſe to aduance: Emulation and diſcontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what-euer honour be put vpon others) I haue more then I am worthy of.

THE ſame God that by the hands of his Angels caried vp the ſoule of MOSES to his glory, doth alſo by the hand of his Angels, carry his body down

into the valley of Moab, to his ſepulture. Thoſe hands which had taken the Law from him, thoſe eyes that had ſeene his preſence, thoſe lips that had conferred ſo oft with him, that face that did ſo ſhine with the beames of his glory, may not be neglected, when the ſoule is gone: He that tooke charge of his birth, and preſeruation in the reeds; takes charge of his carriage out of the world: The care of God ceaſeth not ouer his owne, either in death or after it. How iuſtly doe we take care of the comely burials of our friends; when God himſelfe giues vs this example?

If The miniſterie of man had beene vſed in this graue of Moses; the place might haue been knowne to the *Iſraelites*; but God purpoſely conceales this treaſure, both from Men, and Diuels; that ſo he might both croſſe their curioſitie, and preuent their ſuperſtition. If God had loued the adoration of his ſeruants relicks; he could neuer haue had a fitter opportunity, for this deuotion, then in the body of Moses. It is folly to place religion in thoſe things, which God hides on purpoſe from vs; It is not the property of the Almighty, to reſtraine vs from good.

Yet, that diuine hand which lockt vp this treaſure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of *Tabor*; that we may know, theſe bodies of ours are not loſt, but layd vp; and ſhall as ſure be raiſed in glory, as they are laide downe in corruption. We know that when he ſhall appeare, we ſhal alſo appeare with him in glory.

Contemplations.

THE EIGHTH BOOKE.

Rahab.

Iordan diuided.

The ſiege of Iericho.

Achan.

The Gibeonites.

TO
THE TRVLY NOBLE, AND WORTHILY HONORED GENTLEMAN, MASTER ROBERT HAY, ONE OF THE ATTENDANTS OF HIS MAIESTIES *BED-CHAMBER*,

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING; *J.H.* WITH APPRECATION OF ALL HAPPINESSE, DEDICATES THIS PART OF HIS MEDITATIONS.

Contemplations.

THE EIGHTH BOOKE.

Of Rahab.

Oshva was one of those twelue searchers which were sent to view the Land of *Canaan*; yet now he addresses two Spyes, for a more particular Suruey: Those twelue were only to inquire of the generall condition of the people, and Land; these two find out the best entrance into the next part of the Countrey, and into their greatest Citie. Ioshva himselfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now hee goes not to the Propitiatorie for consultation, but to the Spyes. Except where ordinarie meanes faile vs, it is no appealing the immediate helpe of God; wee may not seeke to the posterne, but where the common gate is shut. It was promised Ioshva, that hee should leade *Israel* into the promised Land; yet hee knew it was vnsafe to presume. The condition of his prouident care was included in that assurance of successe. Heauen is promised to vs; but not to our carelesnesse, infidelitie, disobedience. He that hath set this blessed inheritance before vs, presupposes our wisedome, faith, holinesse.

Either force or policie, are fit to bee vsed vnto *Canaanites*. Hee that would be happy in this spirituall warfare, must know where the strength of his enemy lyeth; and must frame his gard, according to the others assault. It is a great aduantage to a Christian, to know the fashion of Satans onsets, that he may the more easily compose himselfe to resist. Many a soule hath miscarried, through the ignorance of his enemy, which had not perished, if it had well knowne that the weaknesse of Satan stands in our faith.

The Spyes can finde no other lodging, but Rahabs house. Shee was a victualler by profession, and (as those persons and trades, by reason

ſon of the commonneſſe of entertainment were amongſt the Iewes, infamous by name, and note) ſhe was Rahab the Harlot; I will not thinke ſhe profeſſed filthineſſe: onely her publique trade (through the corruption of thoſe times) hath caſt vpon her this name of reproch; yea, rather wil I admire her faith, then make excuſes for her calling. How many women in *Iſrael* (now Miriam was dead) haue giuen ſuch proofes of their knowledge, and faith? How noble is that confeſsion, which ſhee makes of the power and truth of God? Yea I ſee heere, not onely a Diſciple of God, but a Propheteſſe. Or, if ſhe had once been publique, as her houſe was; now ſhe is a chaſte and worthy Conuert; & ſo approued her ſelfe for honeſt and wiſe behauior, that ſhe is thought worthy to be the great Grandmother of Davids Father: and the holy line of the Messias, is not aſhamed to admit her into that happy pedegree. The mercy of our God doth not meaſure vs, by what we were; It would be wide with the beſt of vs, if the eye of God ſhould looke backward to our former eſtate: there hee ſhould ſee Abraham an Idolater; Paul a Perſecutor; Manasses a Necromancer; Mary Magdalen a Curtizan; and the beſt, vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy, that ſees euen Rahab fetcht into the bloud of *Iſrael*, and line of Chriſt?

If Rahab had not receiued theſe Spies, but as vnknowne paſſengers, with reſpect to their money, and not to their errand, it had beene no praiſe: for in ſuch caſes, the thanke is rather to the gheſt, then to the Oaſt: but now, ſhe knew their purpoſe; ſhee knew that the harbour of them, was the danger of her owne life: and yet, ſhe hazards this entertainment. Either faith or friendſhip are neuer tryed, but in extremities. To ſhew countenance to the meſſengers of God, whiles the publique face of the State ſmiles vpon them, is but a courteſie of courſe; but to hide our owne liues in theirs, when they are perſecuted, is an act, that lookes for a reward. Theſe times need not fauour; we know not what may come: Alas! how likely is it they would ſhelter them in danger, which reſpect them not in proſperity?

All intelligences of State come firſt to the Court; It moſt concernes Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dried vp before *Iſrael*, and of the diſcomfiture of Og and Sehon; Surely this rumour was ſtale with the King of *Iericho*; hee had heard it, and feared: And yet in ſtead of ſending Ambaſſadors for peace, he ſends Purſuiuants, for the Spyes. The ſpirit of Rahab melted with that ſame report, wherewith the King of *Iericho* was hardened: All make not one vſe of the meſſages, of the proceedings of God.

The King ſends to tell her, what ſhe knew; ſhe had not hid them, if ſhe had not knowne their errand. I know not whether firſt to wonder at the gracious prouiſion of God for the Spies; or at the ſtrong faith which hee hath wrought in the heart of a weake woman: two ſtrangers, *Iſraelites*, Spies (and noted for all theſe) in a forraine, in an hoſtile Land, haue a ſafe harbor prouided them, euen amongſt their enemies; In *Iericho*, at the very Court-gate, againſt the proclamation of a King, againſt the indeuours of the people. Where cannot the God of heauen either finde, or raiſe vp friends to his owne cauſes, and ſeruants?

Who could haue hoped for ſuch faith in Rahab? which contemned her life for the preſent, that ſhe might ſaue it for the future; neglected her owne King and Countrey, for ſtrangers, which ſhe neuer ſaw; and more feared the deſtruction of that Citie, before it knew that it had an aduerſarie, then the diſpleaſure of her King, in the mortall reuenge of that, which he would haue accounted trecherie. Shee brings them vp to the roofe of her houſe, and hides them with ſtalkes of Flax: That plant which was made to hide the body from nakedneſſe and ſhame, now is vſed to hide the Spyes from death. Neuer could theſe ſtalkes haue been improued ſo well with all her huſwifery, after they were bruſed, as now before they were fitted to her wheele: Of theſe ſhe hath wouen an euerlaſting web, both of life and propagation. And now her tongue hides them no leſſe then her hand: her charitie was good, her excuſe was not good. *Euill may not be done, that good may come of it*; we may doe any thing but ſinne, for promoting a good cauſe: And if not in ſo maine occaſions; how ſhall God take it, that we are not dainty of falſhoods in trifles?

No Man will looke that theſe Spies could take any ſound ſleep, in theſe beds of ſtalkes; It is enough for them that they liue, though they reſt not. And now, when they heard Rahab comming vp the ſtaires, doubtleſſe they looked for an executioner: but behold, ſhee comes vp with a meſſage better then their ſleepe; adding to their protection, aduice for their future ſafety; whereto ſhe makes way by a faithfull report of Gods former wonders, and the preſent diſpoſition of her people; and by wiſe capitulations for the life, and ſecuritie of her Family. The newes of Gods miraculous proceedings for *Iſrael*, haue made her reſolue of their ſucceſſe, and the ruines of *Iericho*. Then onely doe we make a right vſe of the workes of God, when by his iudgements vpon others, we are warned to auoid our owne. Hee intends his acts for precedents of iuſtice.

The parents, and brethren of Rahab take their reſt; They are not troubled with the feare and care of the ſucceſſe of *Iſrael*; but ſecurely goe with the current of the preſent condition: Shee watches for them all; and breakes her mid-night ſleepe, to preuent their laſt. One wiſe and faithfull perſon does well in an houſe; where all are careleſſe, there is no comfort, but in periſhing together. It had beene an ill nature in Rahab, if ſhee had been content to be ſaued alone: that her loue might be a match to her faith, ſhe couenants for all her Family; and ſo returnes life to thoſe, of whom ſhe receiued it. But the bond of nature, and of grace, will draw all ours, to the participation of the ſame good, with our ſelues.

It Had beene neuer the better for the Spies, if after this nights lodging, they had beene turned out of doores to the hazard of the way; For ſo the purſuers had light vpon them, and preuented their returne with their death. Rahabs counſell therefore was better then her harbour; which ſent them (no doubt, with victuals in their hands) to ſeeke ſafety in the mountaines, till the heat of that ſearch were paſt. Hee that hath giuen vs charge of our liues, will not ſuffer vs to caſt them vpon wilfull aduentures: Had not theſe Spyes hid themſelues in thoſe Deſart hils, *Iſrael* had wanted directors for their enterpriſes. There is nothing more expedient for the Church, then that ſome of Gods faithfull meſſengers ſhould withdraw themſelues, and giue

giue way to perſecutions. Courage in thoſe that muſt die, is not a greater aduantage to the Goſpell, then a prudent retyring of thoſe, which may ſuruiue, to maintaine and propagate it.

It Was a iuſt and reaſonable tranſaction betwixt them, that her life ſhould be ſaued by them, which had ſaued theirs; They owe no leſſe to her, to whom they were not ſo much gheſts, as priſoners: And nõw they paſſe not their promiſe onely, but their oath. They were ſtrangers to Rahab, and for ought ſhe knew, might haue beene godleſſe: yet ſhe dares truſt her life vpon their oath. So ſacred and inuiolable hath this bond euer beene, that an heathen woman thought her ſelfe ſecure, vpon the oath of an *Iſraelite*.

Neither is ſhe more confident of their oath taken, then they are carefull both of taking, and performing it. So far are they from deſiring to ſalue vp any breach of promiſe, by equiuocation, that they explaine all conditions; and would preuent all poſsibilities of violation. All Rahabs Family muſt be gathered into her houſe; and that red cord, which was an inſtrument of their deliuerie, muſt be a ſigne of hers. Behold, this is the ſauing colour: The deſtroying Angell ſees the doore-cheekes of the *Iſraelites* ſprinkled with red, and paſſes them ouer. The Warriours of *Iſrael* ſee the window of Rahab dyed with red, and ſaue her Family, from the common deſtruction. If our ſoules haue this tincture of the precious bloud of our Sauiour, vpon our doores, or windowes, we are ſafe.

But if any one of the brethren of Rahab ſhall flie from this red flag, and roue about the Citie, and not containe himſelfe vnder that roofe, which hid the Spyes, it is in vaine for him to tell the auengers, that hee is Rahabs brother: That title will not ſaue him in the ſtreet; within doores it will. If we will wander out of the limits that God hath ſet vs, wee caſt our ſelues out of his protection; we cannot challenge the benefit of his gracious Preſeruation, and our moſt precious Redemption, when we flie out, into the by-waies of our owne hearts; Not for innocence, but for ſafety and harbour: the Church is that houſe of Rahab, which is ſaued, when all *Iericho* ſhall periſh. Whiles we keepe vs in the liſts thereof, wee cannot miſcarry, through miſ-opinion: but when once we runne out of it, let vs looke for iudgement from God, and errour in our owne iudgement.

Of Iordan diuided.

The two Spies returned, with newes of the victory that ſhould be. I doe not heare them ſay, The Land is vnpeopled; or the people are vnfurniſhed with armes; vnskilfull of the diſcipline of warre; but (*They faint becauſe of vs: therefore their Land is ours*) Either ſucceſſe, or diſcomfiture, begins euer at the heart. A mans inward diſpoſition doth more then preſage the euent. As a man raiſes vp his owne heart, before his fall; and depreſſes it, before his glory: ſo God raiſes it vp, before his exaltation; and caſts it downe, before

before his ruine. It is no otherwiſe in our ſpirituall conflicts: If Satan ſee vs once faint, he giues himſelfe the day. There is no way to ſafety, but that our hearts be the laſt that ſhall yeeld. That which the heathens attributed to Fortune, we may iuſtly to the hand of God; That he ſpeedeth thoſe that are forward. All the ground that we loſe, is giuen to our aduerſaries.

THIS newes is brought but ouer-night; IOSHVA is on his way by morning, and preuents the Sunne for haſte. Delayes, whether in the buſineſſe of God or our owne, are hatefull and preiudiciall. Many a one loſes the Land of Promiſe, by lingering: if we neglect Gods time, it is iuſt with him, to croſſe vs in ours.

IOSHVA haſtens till he haue brought *Iſrael* to the verge of the promiſed Land: Nothing parts them now, but the riuer of *Iordan*. There he ſtayes a time; that the *Iſraelites* might feed themſelues awhile with the ſight of that, which they ſhould afterwards enioy. That which they had bin forty yeeres in ſeeking, may not bee ſeized vpon, too ſuddenly: God loues to giue vs cooles, and heats in our deſires; and will ſo allay our ioyes, that their fruition hurt vs not. Hee knowes, that as it is in meates, the long forbearance whereof cauſes a ſurfet, when wee come to full feede: ſo it fares in the contentments of the mind; therefore he feeds vs not with the diſh, but with the ſpoone; and will haue vs, neither cloyed nor famiſhed. If the mercy of God haue brought vs within ſight of heauen, let vs bee content to pauſe a while, and vpon the banks of *Iordan*, fit our ſelues for our entrance.

NOVV that *Iſrael* is brought to the brim of Canaan, the cloud is vaniſhed, which led them all the way: And as ſoone as they haue but croſſed *Iordan*, the Manna ceaſeth, which nouriſht them all the way. The cloud and Manna were for their paſſage, not for their reſt; for the Wilderneſſe, not for *Canaan*. It were as eaſie for God to worke miracles alwayes; but he knowes, that cuſtome were the way to make them no miracles. He goes by-wayes, but till he haue brought vs into the rode; and then hee referres vs to his ordinary proceedings. That *Iſraelite* ſhould haue been very fooliſh, that would ſtil haue ſaid; I will not ſtirre, till I ſee the cloud; I will not eat, vnleſſe I may haue that foode of Angels. Wherefore ſerues the Arke, but for their direction? Wherefore ſerues the Wheat of *Canaan*, but for bread? So fond is that Chriſtian, that will ſtill depend vpon expectation of miracles, after the fulneſſe of Gods kingdome. If God beare vs in his armes, when we are children, yet when wee are well growne, hee lookes wee ſhould goe on our owne feete: it is enough, that hee vpholds vs, though he carrie vs not.

HEE that hitherto had gone before them in the cloud, doth now goe before them, in the Arke; the ſame guide, in two diuers ſignes of his preſence. The cloud was for MOSES, the Arke for IOSHVAS time: the cloud was fitte for MOSES; the Law offered vs CHRIST, but enwrapped in many obſcurities. If he were ſeene in the cloud, hee was heard from the couer of the Arke. Why was it the Arke of the Teſtimonie, but becauſe it witneſſed both his preſence and loue? And within it were, his Word, the Law; and his Sacrament, the Manna. Who can wiſh a better guide, then the God of Heauen, in his Word, and Sacraments? Who can know the way into the Land of Promiſe, ſo well as he

that owes it? And what meanes can better direct vs thither, then those of his Institution?

That Arke which before was as the heart, is now as the head: It was in the middest of *Israel*, whiles they camped in the Desart; now when the cloud is remooued, it is in the front of the Armie; That as before they depended vpon it for life, so now, they should for direction. It must goe before them, on the shoulders of the sonnes of Levi; they must follow it, but within sight, not within breathing. The *Leuites* may not touch the Arke, but onely the barres: The *Israelites* may not approach neerer then a thousand paces to it. What awfull respects doth God require to be giuen vnto the testimony of his presence? Vzzah paid deare for touching it, the men of *Bethshemesh*, for looking into it. It is a dangerous thing to bee too bold with the ordinances of God. Though the *Israelites* were sanctified, yet they might not come neere either the mount *Sinai*, when the Law was deliuered; or the Arke of the Couenant, wherein the Law was written. How fearefull shall their estate bee, that come with vnhallowed hearts and hands to the word of the Gospel, and the true Manna of the Euangelicall Sacrament? As we vse to say of the Court and of fire; so may we of these diuine Institutions, wee freeze if we be farre off from them; and if wee bee more neere then befits vs, wee burne. Vnder the Law, we might looke at Christ aloofe; now vnder the Gospel, wee may come neere him: Hee cals vs to him; yea, he enters into vs.

Neither was it onely for reuerence, that the Arke must bee, not stumbled at, but wayted on, afarre; but also for conuenience, both of sight, and passage: Those things that are neere vs, though they bee lesse, fill our eye; Neither could so many thousand eyes see the same obiect, vpon a leuell, but by distance: It would not content God, that one *Israelite* should tell another, Now the Arke goes, now it turnes, now it stands; but hee would haue euery one his owne witnesse. What can bee so comfortable to a good heart, as to see the pledges of Gods presence, and fauour? To heare of the louing kindnesses of God, is pleasant; but to behold, and feele the euidences of his mercie, is vnspeakably delectable: Hence the Saints of God, not contenting themselues with faith, haue still prayed for sight, and fruition, and mourned when they haue wanted it. What an happy prospect hath God set before vs of Christ Iesvs crucified before vs, and offered vnto vs?

Ere God will worke a miracle before *Israel*, they haue charge to bee sanctified. There is an holinesse required, to make vs either patients, or beholders of the great workes of God: how much more when we should bee actors in his sacred seruices? There is more vse of sanctification, when wee must present something to God, then when hee must doe ought to vs.

The same power that diuided the red-Sea before Moses, diuides *Iordan* before Ioshva; that they might see the Arke no lesse effectuall, then the cloud; and the hand of God as present with Ioshva, to bring them into *Canaan*, as it was with Moses, to bring them out of *Egypt*: The bearers of the Arke had neede bee faithfull; they must first set their foote into the streames of *Iordan*, and beleeue that it will giue way; The same faith

faith that ledde PETER vpon the water, muſt carrie them into it. There can be no Chriſtian without beliefe in God; but thoſe that are neere to God, in his immediate ſeruices, muſt goe before others no leſſe in beleeuing, then they doe in example.

THE waters know their maker: That *Iordan*, which flowed with full ſtreames, when CHRIST went into it, to be baptized; now giues way, when the ſame God muſt paſſe through it in ſtate: Then there was vſe of his water, now of his ſand. I heare no newes of any rodde to ſtrike the waters; the preſence of the Arke of the Lord God, the Lord of all the World, is ſigne enough to theſe waues; which now, as if a ſinew were broken, runne backe to both Iſſues, and dare not ſo much as wette the feete of the Prieſts, that bore it; *What ayled thee, O Sea, that thou fleddeſt, and thou, Iordan, that thou wert driuen backe? Yee mountaines that yee leaped like Rammes, and yee little hilles, like Lambes? The earth trembled at the preſence of the Lord; at the preſence of the God of* IACOB. How obſeruant are all the Creatures to the God that made them? How glorious a God doe wee ſerue? whom all the powers of the Heauens and Elements are willingly ſubiect vnto; and gladly take that nature which hee pleaſes to giue them. Hee could haue made *Iordan* like ſome ſolide pauement of Cryſtall, for the *Iſraelites* feete to haue trode vpon; but this worke had not been ſo magnificent. Euery ſtrong Froſt congeales the water, in a naturall courſe: but for the Riuer to ſtand ſtill, and runne on heapes, and to bee made a liquid wall for the paſſage of Gods people, is, for Nature to runne out of it ſelfe, to doe homage to her Creator: Now muſt the *Iſraelites* needs thinke; How can the *Canaanites* ſtand out againſt vs, when the Seas and Riuers giue vs way? With what ioy did they now trample vpon the drie channel of *Iordan*, whiles they might ſee the dry Deſarts ouercome, the promiſed Land before them, the very waters ſo glad of them, that they ranne backe to welcome them into *Canaan*? The paſſages into our promiſed Land are troubleſome and perillous; and euen at laſt, offer themſelues to vs the maine hinderances of our ſaluation; which after all our hopes, threaten to defeat vs: for what will it auaile vs to haue paſſed a Wilderneſſe, if the waues of *Iordan* ſhould ſwallow vs vp? But the ſame hand that hath made the way hard, hath made it ſure: Hee that made the Wilderneſſe comfortable, will make *Iordan* drie; hee will maſter all difficulties for vs; and thoſe things, which we moſt feared, will he make moſt ſoueraigne, and beneficiall to vs. O God, as wee haue truſted thee with the beginning, ſo will we with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which wilt alſo doe it.

HEE that led them about, in fourty yeeres iourney, through the Wilderneſſe, yet now leades them the neereſt cut to *Iericho*; Hee will not ſo much as ſeeke for a Foord for their paſſage; but diuides the waters. What a ſight was this to their heathen aduerſaries, to ſee the waters make both a lane, and a wall for Iſrael? Their hearts could not chooſe, but be broken, to ſee the ſtreames broken off for a way to their enemies. I doe not ſee IOSHVA haſting through this channell, as if he feared, leſt the Tide of *Iordan* ſhould returne; but as knowing that watery wall ſtronger, then the walles of *Iericho*, hee paces ſlowly: And leſt this miracle ſhould paſſe

away with themselues, he commands twelue stones to be taken out of the channell of *Iordan*, by twelue selected men, from euery Tribe, which shall be pitched in *Gilgal*; and twelue other stones to be set in the midst of *Iordan*, where the feet of the Priests had stood, with the Arke; That so both land and water might testifie the miraculous way of *Israel*, whiles it should bee said of the one; These stones were fetcht out of the pauement of *Iordan*; of the other, There did the Arke rest whiles we walked dry-shod, through the deeps of *Iordan*: Of the one, *Iordan* was once as dry as this Gilgal; Of the other, Those waues which drowne these stones, had so drowned vs, if the power of the Almighty had not restrained them. Many a great worke had God done for *Israel*, which was now forgotten: Iosh va therefore will haue Monuments of Gods mercy, that future Ages might be both witnesses, and applauders of the great works of their God.

Of the Siege of Iericho.

Iosh va begins his warres with the Circumcision and Passeouer; Hee knew that the way to keepe the bloud of his people from sheading, was to let out that Paganish bloud of their vncircumcision. The person must bee in fauour, ere the worke can hope to prosper: His predecessour Moses had like to haue beene slaine for neglect of this Sacrament, when hee went to call the people out of Egypt: hee iustly feares his owne safety, if now hee omit it, when they are brought into *Canaan*: wee haue no right of inheritance in the spirituall *Canaan*, the Church of God, till we haue receiued the Sacrament of our matriculation: So soone as our couenants are renued with our Creator, we may well looke for the vision of God, for the assurance of victory.

What sure worke did the King of *Iericho* thinke hee had made! hee blocked vp the passages, barred vp the gates, defended the walls, and did enough to keepe out a common enemy: If wee could doe but this to our spirituall aduersaries, it were as impossible for vs to be surprised, as for *Iericho* to be safe. Me thinks I see how they called their councell of warre; debated of all meanes of defence; gathered their forces, trained their souldiours, set strong guards to the gates, and walls; and now would perswade one another, that vnlesse *Israel* could fly into their City, the siege was vaine. Vaine worldlings thinke their rampiers and Barricadoes can keepe out the vengeance of God; Their blindnesse suffers them to looke no further then the meanes: The Supreme hand of the Almighty comes not within the compasse of their feares. Euery carnall heart is a *Iericho* shut vp; God sets downe before it, and displaies mercy and iudgement, in sight of the walles thereof; It hardens it selfe in a wilfull security; and saith, *Tush, I shall neuer bee moued.*

Yet their courage and feare fight together within their walles, within their bosomes: Their courage telles them of their owne strength; their feare

feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemie, they haue ſhut in their owne terrour. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out of it ſelfe, and ſee what it would not. RAHAB had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I know not whether the heart, or the face of an hypocrit be more falſe; and as each of them ſeekes to beguile the other, ſo both of them agree to deceiue the beholders: In the midſt of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not thinke a blaſphemer, or prophane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with horrours of conſcience.

NOVV the *Iſraelites* ſee thoſe walled cities, and towers, whoſe height was reported to reach to heauen; the fame whereof had ſo affrighted them, ere they ſaw them, and were ready doubtleſſe to ſay, in their diſtruſt, Which way ſhall we ſcale theſe inuincible fortifications? what ladders, what engines ſhall we vſe to ſo great worke? God preuents their infidelitie; *Behold, I haue giuen* Iericho *into thine hand.* If their walles had their foundations laid in the centre of the earth; If the battlements had beene ſo high built, that an Eagle could not ſoare ouer them; this is enough, *I haue giuen it thee*: For, on whoſe earth haue they rayſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Can not he that gaue, recall his owne? O ye fooles of *Iericho*; what if your walls be ſtrong, your men valiant, your leaders skilfull, your King wiſe, when God hath ſaid, *I haue giuen thee the Citie*: What can ſwords or ſpeares doe againſt the Lord of hoſtes? Without him, meanes can doe nothing: how much leſſe againſt him? How vaine and idle is that reckoning, wherein God is left out? Had the Captaine of the Lords hoſt drawne his ſword for *Iericho*, the gates might haue beene opened; *Iſrael* could no more haue entred, then they can now be kept from entring, when the walles were fallen. What courſes ſoeuer we take for our ſafety, it is good making God of our ſide: Neither men, nor deuils can hurt vs againſt him; neither men nor Angels can ſecure vs from him.

THERE was neuer ſo ſtrange a ſiege as this of *Iericho*: Heere was no mount raiſed, no ſword drawne, no engine planted, no Pioners vndermining; Heere were trumpets ſounded, but no enemie ſeene; Here were armed men, but no ſtroke giuen: They muſt walke, and not fight; ſeuen ſeuerall dayes muſt they pace about the walles, which they may not once looke ouer, to ſee what was within. Doubtleſſe, theſe inhabitants of *Iericho* made themſelues merrie with this ſight: When they had ſtood ſixe dayes vpon their walles, and beheld none but a walking enemie; What (ſay they) could *Iſrael* finde no walke to breathe them with, but about our walles? Haue they not trauailed enough in their fourty yeeres Pilgrimage, but they muſt ſtretch their limmes in this circle? ſurely if their eyes were engines, our walles could not ſtand: we ſee they are good footmen; but when ſhall we trie their hands? What, doe theſe vaine men think *Iericho* will be wonne with looking at? Or, doe they onely come to count

how many paſes it is about our Citie? If this be their manner of ſiege, wee ſhall haue no great cauſe to feare the ſword of *Iſrael*. Wicked men thinke God in ieſt, when hee is preparing for their iudgement. The Almightie hath wayes and counſels of his owne; vtterly vnlike to ours: which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and impoſſibility. With vs, there is no way to Victory but fighting; and the ſtrongeſt carries the ſpoyle: God can giue victory to the feete, as well as to the hands; and when he will, makes weakeneſſe no diſaduantage. What ſhould we doe but follow God through by-wayes, and know, that hee will in ſpight of nature lead vs to our end?

All the men of warre muſt compaſſe the Citie; yet it was not the preſence of the great warriours of *Iſrael* that threw downe the walls of *Iericho*. Thoſe foundations were not ſo ſlightly layd, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whoſe preſence demoliſhed the walles of that wicked Citie. The ſame power that draue backe the waters of *Iordan* before, and afterwards layd Dagon on the floore, caſt downe all thoſe forts. The Prieſts beare on their ſhoulders that mighty engine of God, before which thoſe walls, if they had been of molten braſſe, could not ſtand. Thoſe ſpirituall wickednesſes, yea, thoſe gates of hell, which to nature are vtterly inuincible, by the power of the word of God (which he hath committed to the carriage of his weake ſeruants) are ouerthrowne, and triumphed ouer. Thy Arke, O God, hath beene long amongſt vs; how is it that the walls of our corruptions ſtand ſtill vnruined? It hath gone before vs; his Prieſts haue carried it, we haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty ſoeuer it is in it ſelfe; yet to vs, it hath not beene ſo powerfull, as it would.

Seven dayes together they walkt this round; They made this therefore their Sabbath-dayes iourney; and who knowes whether the laſt, and longeſt walke, which brought victory to *Iſrael*, were not on this day? Not long before, an *Iſraelite* is ſtoned to death, for but gathering a few ſticks, that day: Now all the hoſte of *Iſrael* muſt walke about the walles of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iuſtice, and holineſſe of all our actions: Or was it; for that reuenge vpon Gods enemies is an holy worke, and ſuch as God vouchſafes to priuiledge with his owne day? Or, becauſe when we haue vndertaken the exploits of God, he will abide no intermiſsion, till we haue fulfilled them; He allowes vs to breathe, not to breake off, till we haue finiſhed.

It Had beene as eaſie for God, to haue giuen this ſucceſſe to their firſt dayes walke, yea to their firſt paſe, or their firſt ſight of *Iericho*; yet he will not giue it, vntill the end of their ſeuen dayes toyle: It is the pleaſure of God to hold vs both in worke, and in expectation; And though he require our continuall indeuours for the ſubduing of our corruptions, during the ſixe dayes of our life, yet wee ſhall neuer finde it perfectly effected, till the very euening of our laſt day: In the meane time, it muſt content vs, that we are in our walke, and that theſe walls cannot ſtand, when we come to the meaſure, and number of our perfection. A good heart grones vnder the ſenſe of his infirmites, faine would be ridde of them, and ſtriues and prayes: but when he

he hath all done, vntill the end of the ſeuenth day, it cannot be: If a ſtone or two moulder off from theſe walles, in the meane time, that is all; but the foundations will not be remooued till then.

When wee heare of ſo great a deſigne as the miraculous winning of a mighty Citie, who would not looke for ſome glorious meanes to worke it? when we heare that the Arke of God muſt beſiege *Iericho*, who would not looke for ſome royall equipage? But behold: heere ſeuen Prieſts muſt goe before it, with ſeuen Trumpets of rammes hornes. The *Iſraelites* had trumpets of ſiluer, which God had appointed for the vſe of aſſembling, and diſſoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but in ſtead thereof, Trumpets of rams hornes; baſe for the matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments could not afford, either ſhrilneſſe of noyſe, or variety. How meane & homely are thoſe meanes which God commonly vſes in the moſt glorious workes! No doubt, the Citizens of *Iericho* anſwered this dull alarum of theirs, from their walles, with other inſtruments of lowder report, and more martiall oſtentation: and the vulgar *Iſraelites* thought; We haue as cleare, and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commanded: if we finde the ordinances of God poore and weake; let it content vs that they are of his owne chooſing, and ſuch, as wherby he will ſo much more honour himſelfe, as they in themſelues are more inglorious: not the outſide, but the efficacie, is it that God cares for.

No Ramme of iron could haue been ſo forceable for battery, as theſe rammes-hornes: For when they ſounded long, and were ſeconded with the ſhout of the *Iſraelites*, all the walles of *Iericho* fell downe at once: They made the Heauen ring with their ſhout: but the ruine of thoſe walles drowned their voyce, and gaue a pleaſant kinde of horrour to the *Iſraelites*: The earth ſhooke vnder them, with the fall; but the hearts of the Inhabitants ſhooke yet more: many of them doubtleſſe were ſlaine with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt, that remained; who now being halfe dead with aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach had beene made (as it vſes in other ſieges) for the entrance of the enemie; perhaps new ſupplies of defendants might haue made it vp with their carcaſſes: but now, that at once *Iericho* is turned to a plaine field, euery *Iſraelite*, without reſiſtance, might runne to the next bootie; and the throates of their enemies ſeemed to inuite their ſwords, to a diſpatch.

If But one *Iſraelite* had knockt at the gates of *Iericho*, it might haue been thought, their hand had helped to the victory: Now, that God may haue all the glory, without the ſhowe of any riuall, yea of any meanes, they doe but walke and ſhout, and the walles giue way. Hee cannot abide to part with any honour, from himſelfe: As hee doth all things, ſo hee would bee acknowledged.

They ſhout all at once. It is the preſence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickedneſſe.

They may not ſhout, till they be bidden. If wee will be vnſeaſonable in our good actions, we may hurt, and not benefit our ſelues.

Every liuing thing in *Iericho*, man, woman, child, cattell, muſt die: our folly would thinke this mercileſſe: but there can be no mercy in iniuſtice; and nothing but iniuſtice, in not fulfilling the charge of God: The death of malefactours, the condemnation of wicked men, ſeeme harſh to vs; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy, that oppoſes the God of mercy.

Yet was not Ioshva ſo intent vpon the ſlaughter, as not to be mindfull of Gods part, and Rahabs: Firſt, he giues charge (vnder a curſe) of reſeruing all the treaſure for God; Then of preſeruing the family of Rahab. Thoſe two Spyes, that receiued life from her, now returne it to her, and hers: They call at the window with the red cord; and ſend vp newes of life to her, the ſame way which they receiued theirs: Her houſe is no part of *Iericho*; neither may fire bee ſet to any building of that City, till Rahab and her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay vs; if late, yet ſurely. Now Rahab findes what it is to beleeue God; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God, and made a mother of a royall and holy poſteritie.

Of Achan.

When the walles of *Iericho* were fallen, Ioshva charged the *Iſraelites* but with two precepts; Of ſparing Rahabs houſe; and of abſtaining from that treaſure, which was anathematized to God; and one of them is broken: as in the entrance to Paradiſe, but one tree was forbidden, and that was eaten of. God hath prouided for our weakeneſſe in the paucity of commands: but our innocency ſtands not ſo much in hauing few precepts, as in keeping thoſe we haue. So much more guilty are we in the breach of one, as we are more fauoured in the number.

They needed no commaund to ſpare no liuing thing in *Iericho*: but to ſpare the treaſure, no commaund was enough. Impartiality of execution is eaſier to performe, then contempt of theſe worldly things; becauſe wee are more prone to couet for our ſelues, then to pittie others. Had Ioshva bidden ſaue the men, and diuide the treaſure, his charge had beene more plauſible, then now to kill the men, and ſaue the treaſure: or, if they muſt kill, earthly mindes would more gladly ſhead their enemies bloud, for a bootie, then out of obedience, for the glory of their Maker. But now, it is good reaſon, ſince God threw downe thoſe walles, and not they; that both the bloud of that wicked Citie ſhould bee ſpilt to him, not to their owne reuenge; and that the treaſure ſhould bee reſerued for his vſe, not for theirs. Who but a miſcreant can grudge, that God ſhould ſerue himſelfe of his owne? I cannot blame the reſt of *Iſrael*, if they

they were well pleaſed with theſe conditions; onely one ACHAN troubles the peace, and his ſinne is imputed to *Iſrael*: the innocence of ſo many thouſand *Iſraelites*, is not ſo forceable to excuſe his one ſinne, as his one ſinne is to taint all *Iſrael*.

A LEWD man is a pernicious creature: That he damnes his owne ſoule, is the leaſt part of his miſchiefe; hee commonly drawes vengeance vpon a thouſand, either by the deſert of his ſinne, or by the infection. Who would not haue hoped, that the ſame God, which for ten righteous men would haue ſpared fiue wicked Cities, ſhould not haue beene content to drowne one ſinne, in the obedience of ſo many righteous? But ſo venemous is ſin, (eſpecially, when it lights among Gods people) that one dram of it is able to infect the whole maſſe of *Iſrael*.

OH righteous people of *Iſrael*, that had but one ACHAN! How had their late circumciſion cut away the vncleane foreskin of their diſobedience? How had the bloud of their Paſchal Lambe ſcoured their ſoules from couetous deſires? The world was well mended with them, ſince their ſtubborne murmurings in the Deſart. Since the death of MOSES, and the gouernement of IOSHVA, I doe not finde them in any diſorder. After that the Law hath brought vs vnder the conduct of the true IESVS, our ſinnes are more rare, and our liues more conſcionable. Whiles wee are vnder the Law, we doe not ſo keepe it, as when we are deliuered from it: our Chriſtian freedome is more holy then our ſeruitude. Then haue the Sacraments of God their due effect, when their receit purgeth vs from our old ſinnes; and makes our conuerſation cleane and ſpirituall.

LITTLE did IOSHVA know, that there was any ſacriledge committed by *Iſrael*: that ſinne is not halfe cunning enough, that hath not learned ſecrecie: IOSHVA was a vigilant Leader, yet ſome ſinnes will eſcape him: Only that eye which is euery where, findes vs out in our cloſe wickednes. It is no blame to authoritie, that ſome ſinnes are ſecretly committed: The holieſt congregation, or family, may be blemiſht with ſome malefactors: It is iuſt blame, that open ſinnes are not puniſhed; we ſhall wrong gouernement, if we ſhall expect the reach of it ſhould be infinite. He therefore, which if he had knowne the offence, would haue ſent vp prayers and teares to God, now ſends Spyes for a further diſcouery of *Ai*; They returne, with newes of the weakeneſſe of their aduerſaries: and (as contemning their paucitie) perſwade IOSHVA, that a wing of *Iſrael* is enough to ouerſhadow this City of *Ai*. The *Iſraelites* were ſo fleſhed with their former victory, that now they thinke no walles or men can ſtand before them. Good ſucceſſe lifts vp the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoints them. With God, the meanes can neuer bee too weake; without him, neuer ſtrong enough.

IT IS not good to contemne an impotent enemy. In this ſecond battell the *Iſraelites* are beaten: It was not the fewneſſe of their aſſailants that ouerthrew them, but the ſinne that lay lurking at home. If all the hoſt of *Iſrael* had ſet vpon this poore village of *Ai*, they had beene all equally diſcomfited: the wedge of ACHAN did more fight againſt them, then all the ſwords of the *Canaanites*. The victories of God goe not by ſtrength, but by innocence.

DOVBT-

Doubtlesse, these men of *Ai* insulted in this foile of *Israel*, and said; Loe, these are the men, from whose presence the waters of *Iordan* ran backe, now they runne as fast away from ours: These are they, before whom the wals of *Iericho* fell down; now they are fallen as fast before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but besides the punishment of *Israels* sinne, God intended the further obduration of the *Canaanites*: Like as some skilfull player loses on purpose at the beginning of the game, to draw on the more abetments. The newes of their ouerthrow spred as farre as the fame of their speed; and euery Citie of *Canaan* could say, Why not we as well as *Ai*?

But good Ioshva that succeeded Moses, no lesse in the care of Gods glory, then in his gouernment, is much deiected with this euent. Hee rends his clothes, fals on his face, casts dust vpon his head, and (as if he had learned of his Master, how to expostulate with God) sayes, *What wilt thou doe to thy mighty Name?*

That Ioshva might see, God tooke no pleasure to let the *Israelites* lye dead vpon the earth, before their enemies; himselfe is taxed, for but lying all day, vpon his face, before the Arke. All his expostulations are answered in one word, *Get thee vp*, Israel *hath sinned*. I doe not heare God say, Lye still, and mourne for the sinne of *Israel*. It is to no purpose to pray against punishment, while the sinne continues. And though God loues to be sued to; yet he holds our requests vnseasonable, till there be care had of satisfaction. When wee haue risen, and redressed sinne, then may wee fall downe for pardon.

Victory is in the free hand of God, to dispose where hee will; and no man can maruel that the dice of Warre run euer with hazard, on both sides: so as God needed not to haue giuen any other reason of this discomfiture of *Israel*, but his owne pleasure: yet Ioshva must now know, that *Israel*, which before preuailed for their faith, is beaten for their sinne. When we are crossed in iust and holy quarrels, wee may well thinke there is some secret euill vnrepented of, which God would punish in vs; which, though wee see not, yet hee so hates, that hee will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleere from any pollution of sinne; and when wee are thwarted in our hopes, it is our best course to ransacke our selues, and to search for some sinne hid from vs in our bosome, but open to the view of God.

The Oracle of God, which told him a great offence was committed, yet reueales not the person: It had beene as easie for him, to haue named the man, as the crime. Neither doth Ioshva request it; but refers that discouerie to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might bee most conuinced. Achan thought hee might haue lyen as close in all that throng of *Israel*, as the wedge of Gold lay in his Tent. The same hope of secrecie which mooued him to sinne, mooued him to confidence in his sinne: but now, when he saw the lot fall vpon his Tribe, hee began to start a little; when vpon his family, he began to change countenance: when vpon his household, to tremble and feare; when vpon his person, to bee vtterly confounded in himselfe. Foolish men thinke

thinke to runne away with their priuy sinnes; and say, Tush, no eye shall see mee: but when they thinke themselues safest, God puls them out with shame. The man that hath escaped iustice, and now is lying downe in death, would thinke; My shame shall neuer bee discloſed: but, before Men and Angels shall hee be brought on the scaffold, and finde confusion, as sure as late.

WHAT needed any other euidence, when God had accused ACHAN? Yet IOSHVA will haue the sinne out of his mouth, in whose heart it was hatched; *My sonne, I beseech thee, giue glory to God.* Whom God had conuinced as a malefactor, IOSHVA beseeches as a sonne. Some hote spirit would haue said; Thou wretched traitor, how hast thou pilfred from thy God, and shed the bloud of so many *Israelites*, and caused the host of *Israel* to shew their backes, with dishonour to the heathens? now shall we fetch this sin out of thee with tortures; and plague thee with a condigne death. But like the Disciple of him whose seruant he was, he meekely intreates that, which he might haue extorted by violence. (*My sonne, I beseech thee.*) Sweetnesse of compellation, is a great helpe towards the good entertainment of an admonition: roughnes and rigour, many times hardens those hearts, which meeknesse would haue melted to repentance: whether we sue, or conuince, or reproue, little good is gotten by bitternesse. Detestation of the sinne, may well stand with fauour to the person: And these two not distinguished, cause great wrong, either in our charitie, or iustice; for, either wee vncharitably hate the creature of God, or vniustly affect the euill of men. Subiects are, as they are called, sonnes to the Magistrate: All *Israel* was not onely of the family, but as of the loynes of IOSHVA; such must be the corrections, such the prouisions of Gouernours, as for their children, as againe, the obedience and loue of subiects must be filiall.

GOD had glorified himselfe sufficiently, in finding out the wickednes of ACHAN; neither need he honour from men, much lesse from sinners; They can dishonour him by their iniquities: but what recompence can they giue him for their wrongs? yet IOSHVA sayes, *My sonne, giue glory to God. Israel* should now see, that the tongue of ACHAN did iustifie God in his lot. The confession of our sins doth no lesse honour God, then his glory is blemished by their commission. Who would not be glad to redeeme the honour of his Redeemer, with his owne shame?

THE lot of God, and the milde words of IOSHVA, wonne ACHAN to accuse himselfe, ingeniously, impartially: a storme perhaps would not haue done that, which a Sun-shine hath done. If ACHAN had come in vncalled; and before any question made, out of an honest remorse, had brought in this sacrilegious bootie, and cast himselfe and it, at the foot of IOSHVA; doubtlesse, *Israel* had prospered, and his sinne had carried away pardon: now, he hath gotten thus much thanke, that he is not a desperate sinner. God will once wring from the conscience of wicked men their owne inditements; They haue not more carefully hid their sinne, then they shall one day freely proclaime their owne shame.

ACHANS confession, though it were late, yet was it free and full: For he doth not onely acknowledge the act, but the ground of his sinne; *I saw, and coueted, and tooke.* The eye betrayed the heart; and that, the hand; and

now

now all conſpire in the offence. If we liſt not to flatter our ſelues, this hath beene the order of our crimes. Euill is vniforme; and beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our own outward forces againſt vs; This ſhall once be the laſciuious mans ſong, I ſaw, and coueted, and tooke: This the theeues; this the Idolaters; this the gluttons and drunkards: All theſe receiue their death by their eye. But, oh fooliſh Achan! with what eyes didſt thou looke vpon that ſpoile, which thy fellowes ſaw and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid vnder that gay Babyloniſh garment? and an heape of ſtones couered with thoſe ſhekels of ſiluer? The ouer-prizing and ouer-deſiring of theſe earthly things, carries vs into all miſchiefe; and hides from vs the ſight of Gods iudgements: whoſoeuer deſires the glory of metals, or of gay clothes, or honour, cannot be innocent.

Well might Ioshva haue proceeded to the execution of him, whom God and his owne mouth accuſed: but as one that thought no euidence could bee too ſtrong, in a caſe that was capitall, he ſends to ſee, whether there was as much truth in the confeſſion, as there was falſhood in the ſtealth. Magiſtrates and Iudges muſt paſe ſlowly, and ſure, in the puniſhment of offenders. Preſumptions are not ground enough for the ſentence of death; no, not in ſome caſes, the confeſſions of the guiltie: It is no warrant for the Law to wrong a man, that hee hath before wronged himſelfe. There is leſſe ill in ſparing an offender, then in puniſhing the innocent.

Who would not haue expected, ſince the confeſſion of Achan was ingenious, and his pillage ſtill found entire, that his life ſhould haue beene pardoned? But heere was, Confeſſe, and die: hee had beene too long ſicke of this diſeaſe, to bee recouered. Had his confeſſion beene ſpeedie and free, it had ſaued him. How dangerous it is, to ſuffer ſinne to lye fretting into the ſoule! which if it were waſht off betimes with our repentance, could not kill vs. In mortall offences, the courſe of humane iuſtice is not ſtayd by our penitence: It is well for our ſoules that we haue repented; but the lawes of men take not notice of our ſorrow. I know not whether the death, or the teares of a malefactor, bee a better ſight: The cenſures of the Church are wip't off with weeping, not the penalties of lawes.

Neither is Achan alone call'd foorth to death, but all his familie, all his ſubſtance. The actor alone doth not ſmart with ſacriledge; all that concernes him, is enwrapped in the iudgement. Thoſe that defile their hands with holy goods, are enemies to their owne fleſh and bloud. Gods firſt reuenges are ſo much the more fearefull, becauſe they muſt bee exemplary.

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of

Of the Gibeonites.

THE newes of *Iſraels* victory had flowne ouer all the Mountaines, and Valleyes of *Canaan*; and yet thoſe heatheniſh Kings, and people, are muſtered together againſt them. They might haue ſeene themſelues in *Iericho*, and *Ai*; and haue well perceiued, it was not an arme of fleſh, that they muſt reſiſt; yet they gather their forces, and ſay, Tuſh, we ſhall ſpeed better. It is madneſſe in a man, not to be warned; but to runne vpon the point of thoſe iudgements, wherewith hee ſees others miſcarry; and not to beleeue, till hee cannot recouer. Our aſſent is purchaſed too late, when we haue ouerſtayd preuention; and truſt to that experience, which wee cannot liue to redeeme.

ONELY the *Hiuites* are wiſer then their fellowes, and will rather yeeld and liue. Their intelligence was not diuerſe from the reſt; all had equally heard of the miraculous conduct, and ſucceſſe of *Iſrael*: but their reſolution was diuerſe. As RAHAB ſaued her Family, in the midſt of *Iericho*: ſo theſe foure Cities preſerued themſelues, in the midſt of *Canaan*; and both of them, by beleeuing what God would doe. The efficacie of Gods maruellous workes, is not in the acts themſelues, but in our apprehenſion; ſome are ouercome with thoſe motiues, which others haue contemned for weake.

HAD theſe *Gibeonites* ioyned with the forces of all their neighbours, they had periſhed in their common ſlaughter; If they had not gone away by themſelues, death had met them; It may haue more pleaſure, it cannot haue ſo much ſafety to follow the multitude. If examples may lead vs, the greateſt part ſhuts out God vpon earth, and is excluded from God elſewhere. Some few poore *Hiuites* yeeld to the Church of God, and eſcape the condemnation of the world. It is very like, their neighbours flouted at this baſe ſubmiſsion of the *Gibeonites*; and out of their termes of honour, ſcorn'd to beg life of an enemy, whiles they were out of the compaſſe of mercy: but when the bodies of theſe proud *Iebuſites* and *Perizzites* lay ſtrawed vpon the earth, and the *Gibeonites* ſuruiued; whether was more worthy of ſcorne and inſultation?

IF THE *Gibeonites* had ſtayed till *Iſrael* had beſieged their Cities, their yeeldance had beene fruitleſſe; now they make an early peace, and are preſerued. There is no wiſedome in ſtaying till a iudgement come home to vs; the onely way to auoide it, is to meet it halfe way. There is the ſame remedy of warre and of danger: To prouoke an enemy in his owne borders, is the beſt ſtay of inuaſion; and to ſollicit God betimes in a manifeſt danger, is the beſt antidote for death.

I COMMEND their wiſedome in ſeeking peace; I doe not commend their falſhood, in the manner of ſeeking it: who can looke for any better of Pagans? But as the faith of RAHAB is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe *Gibeonites* is not an equall match to their beliefe;

beliefe; ſince the name of the Lord God of *Iſrael* brought them to this ſuit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copie of age: Here are old ſacks, old bottles, old ſhooes, old garments, old bread. The *Iſraelites* that had worne one ſuit forty yeeres, ſeem'd new-clad in compariſon of them. It is no new policie, that Satan would beguile vs with a vaine colour of antiquitie, clothing falſhood in rags. Errours are neuer the elder, for their patching: Corruption can doe the ſame that time would doe: wee may make age, as well as ſuffer it. Theſe *Gibeonites* did teare their bottles, and ſhooes, and clothes, and made them naught, that they might ſeeme old: ſo doe the falſe patrons of new errours. If we be caught with this *Gibeoniti∫h* ſtratagem, it is a ſigne we haue not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of *Canaan*. Theſe Hiuites acknowledge the truth, and iudgements of God, and yet ſeeke to eſcape by a league with *Iſrael*. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercie. If the ſecret counſell of the Almightie had not deſigned theſe men to life, Ioshva could not haue beene deceiued with their league. In the generalitie there is no hope: Let vs come in the old ragges of our vileneſſe, to the true Ioshva, and make our truce with him; wee may liue, yea, wee ſhall liue. Some of the *Iſraelites* ſuſpect the fraud; and notwithſtanding all their old garments, and prouiſions, can ſay, *It may be thou dwelleſt amongſt vs*. If Ioshva had continued this doubt, the *Gibeonites* had torne their bottles in vaine. In caſes and perſons vnknowne, it is ſafe not to be too credulous: Charitie it ſelfe will allow ſuſpition, where we haue ſeene no cauſe to truſt.

If These *Hiuites* had not put on new faces, with their old clothes, they had ſurely changed countenance, when they heard this argument of the *Iſraelites*, (*It may bee thou dwelleſt amongſt vs; how then can I make a league with thee?*) They had (perhaps) hoped, their ſubmiſsion would not haue beene refuſed, whereſoeuer they had dwelt: but, leſt their neighbourhood might be a preiudice, they come diſguiſed; and now heare, that their neereneſſe of abode was an vnremoueable bar of peace. It was quarrell enough, that they were *Canaanites*; God had forbidden both the league, and the life of the natiue inhabitants. He that cals himſelf the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where hee hath commanded, is to breake the peace with God, whiles wee nouriſh it with men. Contention with brethren is not more hatefull to him, then leagues with Idolaters. The condition that hee hath ſet to our peace, is our poſsibility and power. That fals not within the poſſibilitie of our power, which we cannot doe lawfully.

What a ſmooth tale did theſe *Gibeonites* tell for themſelues? of the remoteneſſe of their Countrey; the motiues of their iourney; the conſultation of their Elders; the ageing of their prouiſions in the way: that it might ſeeme not onely ſafe, but deſerued on their parts, that they ſhould be admitted to a peace, ſo farre ſought, and purchaſed with ſo much toyle, and importunitie. Their clothes, and their tongues agreed together; and both diſagree

disagree from the truth: Deceit is euer lightly wrapped vp in plausibilitie of words; as faire faces oft times hide much vnchastitie. But this guile sped the better, because it was clad with much plainnesse: For who would haue suspected, that clouted shooes, and ragged coates could haue couered so much subtilty? The case seemed so cleere, that the *Israelites* thought it needlesse to consult with the mouth of the Lord. Their owne eyes and eares were called onely to counsell; and now their credulitie hath drawne them into inconuenience.

THERE is no way to conuince the *Gibeonitish* pretences of antiquitie, but to haue recourse to the Oracle of God. Had this been aduised with, none of these false rags had shamed the Church of God: whether in our practice, or iudgement, this direction cannot faile vs; whereas what we take vp on the words of men, proues euer either light, or false wares.

THE facility of *Israel* had led them into a league, to an oath, for the safety of the *Gibeonites*: and now within three daies they finde both their neighbour-hood and deceit. Those old shooes of theirs, would easily hold to carrie them backe to their home. The march of a great Armie, is easie: yet within three dayes the *Israelites* were before their Cities. IOSHVA might now haue taken aduantage of their owne words, to dissolue his league; and haue said; Ye are come from a farre countrey, these Cities are neere; These are not therefore the people, to whom wee are ingaged by our promise, and oath: And if these Cities bee yours, yet yee are not your selues. Ere-while, yee were strangers; now yee are Hiuites borne, and dwelling in the midst of *Canaan*: we will therefore destroy these Cities neere-hand, and doe you saue your people a farre off. It would seeme very questionable, Whether IOSHVA needed to hold himselfe bound to this oath; for fraudulent conuentions oblige not; and *Israel* had put in a direct caueat of their vicinity: yet dare not IOSHVA and the Princes trust to shifts, for the eluding their oath; but must faithfully performe, what they haue rashly promised.

IOSHVAS heart was cleere from any intention of a league with a *Canaanite*, when he gaue his oath to these disguised strangers: yet he durst neither repeale it himselfe, neither doe I heare him sue to ELEAZAR the High Priest, to dispense with it; but takes himselfe tied to the very strict words of his oath; not to his owne purposes. His tongue had bound his heart and hands: so as neither might stirre; lest while he was curious of fulfilling the will of God, he should violate the oath of God. And if these *Gibeonites* had not knowne these holy bonds indissoluble, they neither had beene so importunate to obtaine their vow, nor durst haue trusted it being obtained. If either dispensation with oathes, or equiuocation in oathes, had bin knowne in the world, or at least approued, these *Gibeonites* had not liued, and *Israel* had slaine them without sinne: Either *Israel* wanted skill; or our reseruers, honestie.

THE multitude of *Israel*, when they came to the wals of these foure exempted Cities, itched to be at the spoile: Not out of a desire to fulfill Gods commandement, but to enrich themselues, would they haue fallen vpon these *Hiuites*; They thought all lost that fell besides their fingers. The wealthy Citie of *Iericho* was first altogether interdicted them; the

the wals and houſes either fell, or muſt be burnt; the men and cattell killed; the goods and treaſure confiſcate to God. Achans bootie ſhewes that Citie was both rich, and proud: yet *Iſrael* might bee no whit the better for them, carrying away nothing but emptie victory: and now foure other Cities muſt be exempted from their pillage. Many an enuious looke did *Iſrael* therefore caſt vpon theſe wals; and many bitter words did they caſt out againſt their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare. But howſoeuer the Princes might haue ſaid in a returne to their fraud; We ſwore indeede to you, but not the people: yet, if any *Iſraelite* had but pulled downe one ſtone from their wals, or ſhed one drop of *Gibeonitiſh* bloud; hee had no leſſe plagued all *Iſrael* for periury, then Achan had before plagued them for ſacriledge. The ſequell ſhewes how God would haue taken it. For, when three hundred yeeres after, Saul (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe *Gibeonites*, although out of a wel-meant zeale; all *Iſrael* ſmarted for the fact, with three yeeres famine, and that in Dauids raigne: who receiued this Oracle from God; *It is for* Saul, *and for his bloudy houſe, becauſe hee ſlue the* Gibeonites. Neither could this wrong bee expiated, but by the bloud of Saul's ſeuen ſonnes, hanged vp at the very Court-gates of their father.

Iosua and the Princes had promiſed them life; they promiſed them not liberty: no Couenant was paſt againſt their ſeruitude. It was iuſt therefore with the Rulers of *Iſrael*, to make ſlauery the price both of their lies, and their deceit. The *Iſraelites* had themſelues beene drudges, if the *Gibeonites* had not beguiled them, and liued. The old rags therefore wherewith they came diſguiſed, muſt now be their beſt ſuits, & their life muſt be toileſomely ſpent in hewing of wood, and drawing of water for all *Iſrael*. How deare is life to our nature, that men can be content to purchaſe it with ſeruitude? It is the wiſedome of Gods children to make good vſe of their ouer-ſights. The raſh oath of *Iſrael*, prooues their aduantage: euen wicked men gaine by the outſide of good actions: Good men make a benefit of their finnes.

FINIS.